

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Stop Intervention in Mexico!

THIS is about the season in every crisis over Mexico that the friends of the Government down there begin to raise the cry: "No intervention!"

With that cry this Review wishes to associate itself wholeheartedly. Let us have an end of American intervention in Mexico; and certainly an end of that kind of intervention which we have witnessed recently: an end of speeches and statements by Ambassador Daniels in which he informs the Mexican people that he, and presumably his Government, stands solidly behind General Calles, and an end to semi-official articles by Raymond Moley in which he talks of the persecutor as "Master of Mexico." For if that is not intervention, what is?

That kind of diplomacy is bankrupt. We have followed it now for fifteen years and it has left things just where they were before, and if possible a little worse.

It was explained to the Editor of this Review in 1928 by the then Ambassador Morrow. It consisted simply in backing Calles and his group as the strong man in Mexico who would bring peace and prosperity under our guidance, and in making them wealthy, on the theory that when they became wealthy they would become conservative. It was objected in vain to Mr. Morrow that the opposite would happen, that the wealthier they got down there the more radical they would become, once they discovered that radicalism pays.

They have become wealthy and they are more radical than ever.

Is it not about time that our present Government abandon this worn-out policy? Look what it has brought us? Here is a sample from the *New York Times*. A grotesque individual named Tomas Garrido Canabal, an avowed Communist who is Governor of Tabasco and

has made a good thing out of it, reports to Mexico City that the "Catholic problem" in his State "has been solved." He adds that the campaign "has assumed some degree of violence but that has been necessary and efficacious for wiping out influences that are indestructible by other means." And he concludes: "Our action has been in strict agreement with Mexican revolutionary ideals." Precisely.

That is one of the results of our intervention in Mexico.

Another result has been that by making this revolutionary movement both powerful by our backing and wealthy by our connivance we have succeeded in making Mexico itself a plague spot of the continent. It is no news to our State Department and its intelligence service that from Mexico goes out a stream of radical and anti-American propaganda that is making trouble for our legitimate interests wherever they are in Latin America, in Cuba especially, with its Ramon Grau who recently spent some months in Mexico in close touch with its revolutionary leaders.

There are also good people in South America, many millions of them, and the returning American pilgrims from the Eucharistic Congress in Buenos Aires are reporting that with all the Christian charity that was there they noticed a certain coolness to Americans, which was directly traceable to our policy of intervention in Mexico. The whole Roosevelt policy of "the good neighbor" is being wrecked on the rocks of religious intolerance.

In their statement after the meeting in Washington our Bishops made a telling point, which must not be without its effect. If the persecution continues, there will be at least a million Mexican refugees to this country in search of religious liberty, as there were before. All these people will be on relief, sooner or later. At only a dollar a day, this will make the staggering sum of

\$365,000,000 in a year. Just another result of our policy of intervention.

What we are asking is that the kind of thing that Mr. Daniels is doing and that our State Department has done for a decade or more be stopped. We put this revolutionary Government in power in Mexico and we kept it there. We have a direct responsibility for its actions. Since 1927 it has not even met its international obligations, while a little group of politicians have used our support to become immensely wealthy. Let us stop that kind of intervention!

The Majority Union

IT is reported at Washington that the Government will soon act in the case of the Houde Engineering Corporation. The issue differs from that in the Government's proceedings against the Weirton Co., which is, substantially, the obligation of employers to refrain from forming company unions and forcing them on employees. In the Houde case, the Government will contend that for the purposes of collective bargaining employers must recognize the union chosen by a majority of the employees in a free election.

An imposing array of legal counsel retained some weeks ago by a group of employers shows that the Government's contention will be bitterly fought. The intentions of the Government are not equally clear. Some assert that since the Government is not bent on securing majority representation, the Attorney General will accept defeat with equanimity. Others hold that the Government wishes to provide for majority representation, and that the chief purpose in the present action is to obtain a decision from the courts which will be useful should it become necessary to prepare new legislation. Since the rulings of the Labor Board in the Houde and other cases are at cross purposes with the executive order of the President issued during the automobile strike, it is not surprising that divergence of opinion as to the Government's mind should exist.

It must be admitted that the conflict of majority versus proportional representation is a good example of a problem that is never easily solved. When rights come into conflict, it is necessary to discover where the prevailing right lies, and how a compromise can be effected to provide for the greater good of the greater number. To some extent, all government, whether it be of a factory or of an empire, presents the same problem. Majority rule does not mean, as some have interpreted it, that the rights of the minority are denied, and much less, that they are destroyed. It may mean, however, and generally does mean, that their exercise must be suspended temporarily to secure the greater good of the greater number.

We do not claim, with some excessive unionists, that the minority is an outlaw, without rights. Its views should be heard fully, and admitted as far as may be possible. But collective bargaining becomes a myth when the views of the minority take precedence of the majority, or when, as has happened, an employer is enabled to

use the policy of divide and conquer, by breaking the employes into a number of small, and possibly hostile, labor groups. Employers should concede to workers a method which they invariably adopt in forming their own trade combines and commercial associations.

A speedy trial and an early decision in the Houde case are much to be desired. Should the Government win, no new legislation will be necessary. In the event of failure, Senator Wagner is ready to offer a bill to cure the defects of the present legislation.

Washington and Lynchers

THE Government seems disinclined to move against the lynchers in Florida. More than a month has passed since W. W. Alexander, of the Commission on Interracial Cooperation, and Mrs. Jessie Daniel Ames, director of the Association of Southern Women for the Prevention of Lynching, requested the Department of Justice to assume jurisdiction under the Federal kidnaping law. Nothing has been done by the Department, however, and it is unofficially reported that the Department can see no Federal issue in the case. Since it is not denied that a Negro was kidnaped in Alabama and carried over into Florida, where he was murdered, the reluctance of the Department to act would seem to call for explanation.

We greatly fear that similar calls for explanation would be common, should the next Congress enact an anti-lynching law, not at first, perhaps, but after the novelty had died away. It is clear that the Constitution authorizes Federal intervention, in certain contingencies, to punish lynchers, and also to protect, by armed force when necessary, men in danger of being lynched. Our fear is not that the statute could be successfully questioned on constitutional grounds, but that the Government would not employ, fearlessly and consistently, the powers enumerated in the statute. Its failure to enforce the guarantees of the Civil War Amendments in any convincing fashion, supplies ample ground, we think, for this fear. The chief effect of these Amendments, adopted to protect the newly liberated slave, has been to lavish on corporations a protection which has contributed powerfully to bring on the present economic depression.

While we would welcome a Federal statute, we believe that its effects would be little better than temporary were the private associations now working against lynching to cease their activities. Good laws are valuable only to the extent that they are enforced, and without the support of public opinion, they are not enforced long. Prohibitionists who believed in all sincerity that the intemperate use of alcoholic liquors would automatically disappear with the adoption of the Eighteenth Amendment soon learned their mistake. Public opinion was willing to allow the enactment of a whole code of enforcement regulations, provided that none were enforced.

In an address at Knoxville fifteen years ago, James H. Dillard, addressing the Trustees of the Slater Fund, said that if the race problem was a fact, "the influences

and forces of education and religion are also a fact." Lynching is simply murder and rebellion against legitimate authority, and to the extent that it constitutes a social problem, must be solved by these forces and influences. For "education and religion," as Dr. Dillard well said, "are the true and final adjusters." They support all good legislation, and without them the best legislation is of little avail.

Protect the Civil Service

THREE months ago, a veteran of the Civil Service was set aside, and a prominent politician was appointed acting postmaster of New York. This appointment was severely criticized not only by those who have struggled for years to support the Civil-Service system, but also by business men to whom the speedy and accurate handling of mail is of prime importance. Probably as a result of this criticism, the President issued an executive order last week for an examination. The stated purpose of this examination is to make the appointment on merit, rather than as a reward for political services.

We are thankful that this overdue order has come. But it should be extended. In every city and State in the Union, the local authorities are seeking new ways and means of extorting more money from the taxpayer, while the taxpayer is seeking, often in vain, new ways and means of balancing his budget. The least he can ask in return is honest and competent public officials. He must not be further burdened by a system of honest graft, as George Washington Plunkett described this sort of thievery, which sets aside public offices as sources of revenue to be parceled out among the energetic henchmen of great political leaders. He is tired of giving his money to support officials who are on the payroll, not because they are both competent and honest, but because they are Democrats or Republicans. He knows that he will continue to stagger on under a burden of high and higher taxes until the spoils system is replaced by the Civil-Service system.

The President's order is said to mark the beginning of a new policy. It is in striking contrast at any rate with the policy of the last Congress which meticulously provided that the appointees under eleven major bills be chosen without reference to qualifications to be ascertained by examination. Yet the method of selection provided by the executive order allows the entrance of some doubt.

The Civil Service Commission is directed to certify to the Postmaster General "the names of the three highest qualified eligibles, *if as many as three are qualified.*" The peril contained in that "if" is made clear by the examination which has been arranged. Eligibility is to be ascertained by the Commission after reviewing "the education, business experience, and fitness" of the applicants as certified by "representative local business and professional men," but "applicants will not be required to assemble in an examination room for scholastic tests." Since, however, the "representative" character of these business and professional men is left to the judgment of

the Commission, and their testimony is rated by the opinion of the Commission, an examination of this character, as is clear, is open to suspicion. It would not be a difficult matter to find that one applicant only was eligible.

We are no sticklers for the infallibility of scholastic examinations. Still, a written test is a record which can be consulted, should the result of the examination be questioned. A public examination is an excellent check on the unfairness, accidental or intended, of an examining board. Papers submitted by candidates to State medical and law examining boards and the markings are public records. There is no reason why similar provisions should not be made in all Civil-Service examinations, as a protection for the examiner as well as for the applicant.

An examination of the type proposed for the New York postmastership is desirable, provided that it is not final but preliminary, and that it be made a matter of record. Unless followed by an examination of the applicant's technical qualifications, it lacks the objectivity which an examination should possess, and is worse than useless. For it plainly allows the "examination" to be weighted in favor of the candidate with the strongest political backing.

There is much talk at Washington about old-age and unemployment insurance. But the largest employer of labor in the country is Washington, and the only system which in any sense provides even an approach to that insurance is the Civil Service, when administered honestly and in good faith. That is one reason why we believe in Civil Service. When Civil Service is broken down, the Federal Treasury becomes a feed trough for political swine.

A Lost Nation

IN his Thanksgiving Proclamation President Roosevelt observes that it is possible for a nation to lose its soul. But he feels that in the year now drawing to a close, we have "more greatly turned our hearts and minds to things spiritual," that we have deepened our social sense, that we have been ready to make sacrifices to provide for human welfare and happiness. Our citizens as a people are charitable, and during the years of this depression they have not hesitated to share their goods with their needy neighbors. Readiness to help is an American trait, and no less experienced an observer than Pius XI has on more than one occasion praised the generosity of the American people. In this generosity there is cheer and there is hope, and for the spirit of our people we may well be grateful. "What profiteth it a nation," asks the President, "to gain the whole world and lose its own soul?"

We have much indeed for which we should thank Almighty God. Hunger and misery are in our midst, but we have been spared the horrors which have afflicted some other countries almost since the close of the World War. Have we thanked Almighty God fittingly?

Proclamations, like epitaphs, do not tell the whole truth.

As we look with thankfulness upon what is good in our country, we also realize that there is much for which we should beg forgiveness with a contrite heart. Evils which desecrate the sanctity of marital relations, and other evils which promote the loosening of marital ties, are increasing. In thousands of educational institutions, there is no room for God and His law, but in many of them room for men who teach our youth to hate God and to flaunt His law. No other country can parallel our contempt for law, human and Divine, and of order.

While we thank Almighty God for His blessings, let us remember that the truest gratitude is a resolve to do what in us lies to remove the evils which offend Him, and bring misery to His children. Otherwise, as these evils deepen, we shall become a nation that has lost its soul.

Note and Comment

The Walsh Yardstick

NEW YORKERS, it has just been discovered, are paying far too much for electricity. According to a sensational report recently published by Frank P. Walsh, Chairman of the New York Power Authority, and handed both to Governor Lehman and President Roosevelt, the average New Yorker, who runs up a monthly bill of three or four dollars for home light and power, is being overcharged between fifty and sixty per cent. Some interesting and quite startling figures were assembled by the Power Authority's engineers during a three-year investigation. Their survey has proved to be not only one of the most brilliant jobs of the kind in years, but also one of the most difficult, for naturally the workers received little help and a great deal of veiled opposition from the public utility which they were examining. This Review feels that Mr. Walsh's group has rendered a service of great value to the public inasmuch as it has thrown fresh emphasis upon the notoriously high electric rates throughout the nation. The fact that New York consumers are being annually mulcted of large sums for light and power will probably force Congress during the coming session to a serious investigation of rates throughout the country.

Non-Catholics Denounce Mexican Persecution

THE most encouraging sign in the recent agitation over Mexico has been the unsolicited support freely granted the Catholic cause by those who are not themselves Catholics. It is well known to our readers that the *Living Church*, organ of the Protestant Episcopal Church, has frequently denounced editorially the anti-religious actions of the Mexican Government, and called on members of its communion to do likewise. The *Christian Century*, a powerful undenominational weekly, has on at least two occasions done the same. Speaking of the suppression of rights in Mexico it said some weeks

ago: "Upon all these clumsy efforts, the unanimous American comment will be that you cannot advance the cause of liberty by the suppression of liberty." And just recently: "The present issue has to do with the right of a Church to determine the number and qualifications of its own ministry, to carry on its own ministry, and to teach its Faith to its own children. These rights the present Socialist Government of Mexico denies. American Protestantism stands squarely with Mexican Catholicism in affirming them." Nor have the Jews been behind in understanding the issues involved. Last week more than forty Jewish newspapers from coast to coast carried an editorial prepared by the Seven Arts Feature Syndicate entitled "Mexico Apes Hitler" and beginning: "In Mexico today the Catholics are being persecuted in approved Hitlerite fashion." Previous to that the *American Hebrew* had also raised its voice in solemn protest against the anti-religious "fanaticism" of the Mexican Government. The encouraging feature of all this is that this time at least the American people has become aware of what is going on below the Rio Grande, and has, as it always will when given the facts, begun to raise its voice against it.

The Cry Of the Leper

TIME was when the leper was a familiar figure in our Western civilization. With his passing from our sight, he has passed from our mind; but he is with us just the same. All over the world leprosy still lays its inexorable claw upon human lives. Catholic missionaries toil for these unfortunates in near-by West Indies—even in our United States Government hospital in Louisiana—in Africa, the Near East, India, the Far East, and the islands of the Pacific, from the Philippines to famed Molokai, and until recently in Spain. Everywhere the same story is told: the utter helplessness, physical, economic, moral, and religious, of the victims; the marvelous transformation that the missionaries' charity works in all these respects; the peculiarly pitiful conditions of the young afflicted by the disease; yet the extraordinary results obtained by care for them. Isolated, sharing his little or nothing to the last crust, over-burdened with pastoral labors, the missionary is in no position to seek the material support necessary to carry on his work. Yet none can take his place. Work for the lepers is too personal a matter to be supplanted by hired servants of governmental agencies. It is for this reason that the Society for the Propagation of the Faith in this country reserves for the lepers its sole annual appeal. The alms given to its Leper Christmas Funds are distributed impartially to all the Leper asylums. This is an appeal as ancient as Christianity. The lepers were the object of Christ's most touching ministrations. They can be the object of ours, if we seize this opportunity. Contributions may be sent to your respective diocesan director of the Society for the Propagation of the Faith, or to the Right Rev. Monsignor William Quinn, P.A., National Director, 109 East Thirty-eighth Street, New York, N. Y.

**Chicks'
Message**

WHEN the baby chicks which have just been shipped by air mail from Ames, Iowa, to Buenos Aires peck their shells under the Southern Cross; they will doubtless inform their Argentinian brethren that Ames is the home of the Rev. J. M. Campbell, newly elected president of the Catholic Rural Life Conference, at its recent convention in St. Paul, to succeed the Rev. J. Howard Bishop. Like his indefatigable predecessor of many years' standing, Father Campbell is a convinced believer in the vital importance of the land as a means of rehabilitation for the victims of the depression. In the convention's resolution, the Government was urged to push this program with all possible dispatch, and turn "the main portion of its depression activities toward the permanent rehabilitation on the land" of the unemployed, dispossessed, stranded, and tenant farmers. The Bishops were asked to form rural colonies in their dioceses, where possible; and industrial centers were asked to cooperate with rural leaders to form settlements. Particular stress was laid by Father Bishop upon the need of reassuring farmers as to the much-feared surplus, by pointing out to them that the farmer's problem is far more that of under-consumption than that of over-production, and that the restoration of normal agricultural living would in the end prove beneficial to all producers. At the same time, the need was emphasized of cultivating a sound Christian family life in the rural districts, through a balance of religion, economy, and recreation, and the conference's program for wider and deeper Catholic religious instruction was again demonstrated. The Rev. James A. Byrnes, of St. Paul, was elected executive secretary of the conference. To his predecessor, the Rev. Dr. Schmiedeler, O.S.B., the conference and American Catholics owe a special debt of gratitude for his successful efforts in building up a rounded family-life program as the guarantee of rural rehabilitation.

**Cooperation and Economy
In the Seminaries**

IN an extremely interesting report published in the *Catholic Universe-Bulletin*, the Rev. Joseph F. Walsh explained just how it has been possible for the authorities of at least one seminary to weather the economic storm thus far. It seems that only the most whole-hearted co-operation on the part of those within and without Our Lady of the Lake Seminary in Cleveland walls has kept the institution open. Numerous business men, themselves large losers of funds deposited in closed banks, have maintained the utmost confidence in the Seminary. Although hard pressed themselves, these merchants have continued to advance credit and to supply the commodities required for daily life. Often they have done this at the risk of facing liquidation themselves. Within the Seminary itself the students as well as professors have sacrificed comfort, convenience, personal likes and dislikes, in order to carry on. Every member of the community is economy minded in the matter of furniture, food, light, and heat. The annual cost has been cut down to the almost incredible

figure of \$300 per student. The generous self-sacrifice and service of the Sisters in charge of domestic concerns are to a large degree responsible for this splendid result. Repair and maintenance costs have been kept to a minimum. Every item of equipment in the building has a "guardian" to note the mechanical condition and report it without delay. All this has been accomplished without any injury to the spiritual, mental, or physical efficiency of the Seminarians. The Rector and Faculty of the institution are now engaged in preparing a series of enlightening articles for the press in connection with a campaign to raise the money urgently needed to preserve the gains already made and to ensure the operation of the Seminary for the future. The effort can undoubtedly be duplicated in many other similar institutions.

**Radical
Lexicon**

SOME new definitions of current words as used by our modern thinkers and culled from radical and Communist sources in magazines and newspapers:

kulak: farmer who fights for personal liberty.

Fascist: anybody opposed to Socialism; not a Socialist.

Fascism: any Christian form of government.

reactionary: person standing for traditional morals.

liberal: Tory, in favor of liberty for self, but no others.

sex: particularly nasty form of self-indulgence.

birth control: reduction of the number of the poor.

propaganda: insincere attack on your own ism.

reason: propaganda for your own ism.

sterilization: new method of suppressing underprivileged.

civil liberties: free speech for your own group only.

Cossacks: any city's police, as Valentine's Cossacks.

proletarian: any intellectual professing Marxism.

bourgeois: any member of upper, middle, or lower class not a Communist.

art: propaganda by proletarians (*vide supra*).

vulgarity: any bourgeois form of art.

democracy: new governmental forms in Mexico, Russia.

pacifism: disarmament for all non-Soviet countries.

censor: any upholder of decency.

constitution: any set form of laws for suppressing religion, liberty; e.g., Spanish, Mexican.

religion: glorification of a dead revolutionary, e.g., Lenin.

culture: any form of life excluding Christianity.

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My Six Conversions

III. The Surrender on Sex

G. K. CHESTERTON
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IHAVE explained that these are sketches of six separate occasions on which I should have become a Catholic, if I had not been the one and only kind of human being who cannot become a Catholic. The excitement of conversion is still open to the atheist and the diabolist; and everybody can be converted except the convert.

In my first outline, I mentioned that one of the crises, which would in any case have driven me the way I had gone already, was the shilly-shallying and sham liberality of the famous Lambeth Report on what is quaintly called birth control. It is, in fact, of course, a scheme for preventing birth in order to escape control. But this particular case was only the culmination of a long process of compromise and cowardice about the problem of sex; the final surrender after a continuous retreat.

There is one historical human fact which now seems to me so plain and solid that I think that even if I were to lose the faith, I could not lose sight of the fact. It has rather the character of a fact of chemistry or geology; through from another side it is mysterious enough, like many other manifest and unmistakable facts. It is this: that at the moment when religion lost touch with Rome, it changed instantly and internally, from top to bottom, in its very substance and the stuff of which it was made. It changed in substance; it did not necessarily change in form or features or externals. It might do the same things; but it could not be the same thing. It might go on saying the same things; but it was not the same thing that was saying them.

At the very beginning, indeed, the situation was almost exactly like that. Henry VIII was a Catholic in everything except that he was not a Catholic. He observed everything down to the last bead and candle; he accepted everything down to the last deduction from a definition; he accepted everything except Rome. And in that instant of refusal, his religion became a different religion; a different sort of religion; a different sort of thing. In that instant it began to change; and it has not stopped changing yet.

We are all somewhat wearily aware that some modern churchmen call such continuous change progress; as when we remark that a corpse crawling with worms has an increased vitality; or that a snow man slowly turning into a puddle is purifying itself of its accretions. But I am not concerned with this argument here.

The point is that a dead man may look like a sleeping man a moment after he is dead, but decomposition has actually begun. The point is that the snow man may in theory be made in the real image of man. Michelangelo made a statue in snow; and it might quite easily have been an exact replica of one of his statues in marble; but

it was not in marble. Most probably the snow man has begun to melt almost as soon as it is made. But even if the frost holds, it is still a stuff capable of melting when the frost goes.

It seemed to many that Protestantism would long continue to be, in the popular phrase, a perfect frost. But that does not alter the difference between ice and marble; and marble does not melt.

The same sort of progressives are always telling us to have a trust in the future. As a fact, the one thing that a progressive cannot possibly have is a trust in the future. He cannot have a trust in his own future; let alone in his own futurism. If he sets no limit to change, it may change all his own progressive views as much as his conservative views.

It was so with the church first founded by Henry VIII; who was, in almost everything commonly cursed as Popery, rather more Popish than the Pope. He thought he might trust it to go on being orthodox; to go on being sacramentalist; to go on being sacerdotalist; to go on being ritualist, and the rest. There was only one little weakness. It could not trust itself to go on being itself. Nothing else except the Faith can trust itself to go on being itself.

Now touching this truth in relation to sex, I may be permitted to introduce a trivial journalistic anecdote.

A few years before the War, some of my fellow-journalists, Socialists as well as Tories, were questioning me about what I really meant by democracy; and especially if I really thought there was anything in Rousseau's idea of the general will. I said I thought (and I think I still think) that there can be such a thing, but it must be much more solid and unanimous than a mere majority, such as rules in party politics.

I applied the old phrase of the man in the street, by saying that if I looked out of the window at a strange man walking past my house, I could bet heavily on his thinking some things, but not the common controversial things. The Liberals might have a huge majority, but he need not be a Liberal; statistics might prove England to be preponderantly Conservative, but I would not bet a button that he would be Conservative. But (I said) I should bet that he believes in wearing clothes. And my Socialist questioners did not question this; they too accepted clothes as so universal an agreement of common sense and civilization, that we might attribute the tradition to a total stranger, unless he were a lunatic.

Such a little while ago! Today, when I see the stranger walking down the street, I should not bet that he believes even in clothes. The country is dotted with nudist colonies; the bookstalls are littered with nudist magazines; the papers swarm with polite little paragraphs, praising

the brownness and braveness of the special sort of anarchical asses here in question. At any given moment, there may be a general will; but it is an uncommonly wavering sort of will without the Faith to support it.

As in that one matter of modesty, or the mere externals of sex, so in all the deeper matters of sex, the modern will has been amazingly weak and wavering. And I suppose it is because the Church has known from the first this weakness which we have all discovered at last, that about certain sexual matters she has been very decisive and dogmatic; as many good people have quite honestly thought, too decisive and dogmatic.

Now a Catholic is a person who has plucked up courage to face the incredible and inconceivable idea that something else may be wiser than he is. And the most striking and outstanding illustration is perhaps to be found in the Catholic view of marriage as compared with the modern theory of divorce; not, it must be noted, the *very* modern theory of divorce, which is the mere negation of marriage; but even more the slightly less modern and more moderate theory of divorce, which was generally accepted even when I was a boy.

This is the very vital point or test of the question; for it explains the Church's rejection of the moderate as well as the immoderate theory. It illustrates the very fact I am pointing out, that divorce has already turned into something totally different from what was intended, even by those who first proposed it. Already we must think ourselves back into a different world of thought, in order to understand how anybody ever thought it was compatible with Victorian virtue; and many very virtuous Victorians did. But they only tolerated this social solution as an exception; and many other modern social solutions they would not have tolerated at all.

My own parents were not even orthodox Puritans or High Church people; they were Universalists more akin to Unitarians. But they would have regarded birth prevention exactly as they would have regarded infanticide.

But about divorce such liberal Protestants did hold an intermediate view, which was substantially this. They thought the normal necessity and duty of all married people was to remain faithful to their marriage; that this could be demanded of them, like common honesty or any other virtue. But they thought that in some very extreme and extraordinary cases a divorce was allowable.

Now, putting aside our own mystical and sacramental doctrine, this was not on the face of it an unreasonable position. It certainly was not meant to be anarchical.

But the Catholic Church, standing almost alone, declared that it would in fact lead to an anarchical position; and the Catholic Church was right.

Any man with eyes in his head, whatever the ideas in his head, who looks at the world as it is today, must know that the whole social substance of marriage has changed; just as the whole social substance of Christianity changed with the divorce of Henry VIII. As in the other case, the externals remained for a time and some of them remain still. Some divorced persons, who can be married quite legally by a registrar, go on complain-

ing bitterly that they cannot be married by a priest. They regard a church as a peculiarly suitable place in which to make and break the same vow at the same moment.

And the Bishop of London, who was supposed to sympathize with the more sacramental party, recently submitted to such a demand on the ground that it was a very special case. As if every human being's case were not a special case.

That decision was one of the occasions on which I should have done a bolt, if I had delayed it so long.

But the general social atmosphere is much the most important matter.

Numbers of normal people are getting married, thinking already that they may be divorced.

The instant that idea enters, the whole conception of the old Protestant compromise vanishes. The sincere and innocent Victorian would never have married a woman reflecting that he could divorce her. He would as soon have married a woman reflecting that he could murder her. These things were not supposed to be among the day dreams of the honeymoon.

The psychological substance of the whole thing has altered; the marble has turned to ice; and the ice has melted with most amazing rapidity.

The Church was right to refuse even the exception. The world has admitted the exception; and the exception has become the rule.

As I have said, the weak and inconclusive pronouncement upon birth prevention was only the culmination of this long intellectual corruption. I need not discuss the particular problem again at this point, beyond saying that the same truth applies as in the case of divorce.

People propose an easy way out of certain human responsibilities and difficulties; including a way out of the responsibility and difficulty of doing economic justice and achieving better payment for the poor. But these people propose this easy method in the hope that some people will only use it to a moderate extent; whereas it is much more probable that an indefinite number will use it to an indefinite extent.

It is odd that they do not see this; because the writers and thinkers among them are no longer by any means optimistic about human nature like Rousseau; but much more pessimistic about human nature than we are. Considering mankind as described, for instance, by Aldous Huxley, it is hard to see what answer he could possibly give, except the answer which we give, if the question were put thus: "On the one side, there is an easy way out of the difficulty by avoiding childbirth; on the other side, there is a very difficult way out of the difficulty, by reconstructing the whole social system and toiling and perhaps fighting for the better system. Which way are the men you describe more likely to take?"

But my concern is not with honest and direct opponents like Mr. Huxley; but with those to whom I might once have looked to defend the country of the Christian altars. They ought surely to know that the foe now on the frontiers offers no terms of compromise: but threatens a complete destruction. And they have sold the pass.

The Munitions Investigation Up to Now

LAURENCE KENT PATTERSON, S.J.

THE Nye Committee will resume its investigation of the armaments traffic early in December. The disclosures of last September were, we are assured, only the first act in this effort to expose the abuses connected with the private manufacture and unrestricted sale of instruments of death. Senator Nye and his colleagues declare that their main purpose is to arouse public opinion upon this vital topic. Since priests and professors mingling in the fray are called pedants by *Army Ordnance*, and since Hoffman Nickerson, writing in that periodical, roundly dubs critics of the armament kings "soft-headed," it may be well to recall the judgment of our President on this point. In his message to Congress concerning the Chaco arms embargo, Mr. Roosevelt wrote:

The people of many countries are being taxed to the point of starvation and poverty in order to enable governments to engage in a mad race in armament, which may well result in war. *This grave menace to the peace of the world is in no small measure due to the unrestricted activities of the manufacturers and merchants of engines of destruction.*

I am inclined to think our President both *sciens* and *verax* on this point, rather than a "soft-headed pedant."

Prof. Allan Nevins has given an admirable summary of the investigation held between September 4 and September 21, in the November issue of *Current History*. Dr. Nevins notes that the Committee withheld some startling evidence from publication, for fear of "international complications." But much striking evidence was revealed, despite the destruction of certain files, admitted by agents of firms.

I cull but a few "jewels" from the vast mass of evidence gathered by the Committee. The charge that the armaments' firms form a bloody international received considerable confirmation. Our American Electric Boat Company and the famous Vickers, Ltd., of England, "divided the world into spheres of influence and split profits" (Dr. Nevins). "In the Tacna-Arica dispute an American firm armed Chile, while its British ally sought to arm Peru."

Here is a vital and striking characteristic of the international traffic in armaments. *Competition benefits all engaged in the trade.* In this the munitions business is unique. When the Brazilian decided to make his own cotton shirt, Lancashire and New England lost a market; when one American firm sells gadgets to the Peruvian, an English competitor loses trade. But in the armament traffic, all is reversed. If Argentina goes in for a bigger and better navy, Chile soon follows suit; if Japan scraps the ratio, Uncle Sam must arm to the teeth to reassure the citizens of Tuscaloosa quaking in their beds. Munitions firms, without distinction of nationality, thrive on competitive armament, while war is their big boom period.

Now I ask a "soft-headed" question. Is such a traffic a boon for world peace? Does it require relentless pub-

licity and most stringent control? Knowing what we do concerning the ideals and methods of big business, do we think that those who direct the armament traffic for private profit will conduct it in the spirit of St. Francis of Assisi and the Little Flower? Page Mr. Nickerson. He is hard-headed, and knows the answers.

To cite more evidence. "The United Aircraft and Transport Company, founded in 1925 with an investment of \$1,000, had paid in dividends by 1932, \$11,000,000" (Dr. Nevins). Who says prosperity is not around the corner? This same company shipped to Germany between January and September, 1934, airplane equipment valued at \$1,500,000, but for purely commercial purposes. To doubt that this aided German re-armament is perhaps soft-headed, but doubt I must. In 1933 the du Pont Company contracted with an agent "for the sale to the Reich of military propellents and explosives." Yet last September, Mr. Hull stated that "since 1921 our Government has refused to sanction exports to Germany of war munitions or supplies."

A pleasant camaraderie marks the relationship of the armament firms. The nationalistic press and politicians roar and thunder, "soft-headed pedants" prate of peace; but cordial hands across the sea stretch from America to Europe. Under the Coolidge Administration the Driggs Ordnance Company "offered to Turkey the latest and best army anti-aircraft designs," whose manufacture had cost Uncle Sam a mere \$2,000,000.

"Commissions" given to public officials often resemble bribes, but on this point later evidence must be awaited.

Rumors of wars are harbingers of Spring to the armament makers. The American Armament Corporation, an agency for a British firm, was advised from London to advertise a cache of 700,000 rifles and 50,000 machine guns, since trouble in the Far East would cause a big rush for business. Our philosophers discuss the just causes of war, but the officials of Federal Laboratories sold their wares to Bolivia and Paraguay alike without discriminating. A Protestant missionary in Peru combined his evangelical labors with an agency for an armament concern and thus "proved his doctrine orthodox by apostolic blows and knocks," at least *in voto*. An agent of an armament company barely missed securing an appointment from Peru to the Disarmament Conference!

These are but a few morsels culled from the mass of evidence gathered by the Committee. Indeed, the burden and menace of competitive armament is a vital world problem today. Few realize the crushing burden imposed by Mars upon the nations struggling against the depression. A few dry but essential figures will stress this point. They are taken from the "League of Nations Armaments Year Book," and in the case of foreign countries, checked by index numbers. Here is a record of the armament expenditures in 1913 and 1930:

Country	1913	1930	Per cent increase
Great Britain	\$375,000,000	\$535,000,000	43
France	348,000,000	435,000,000	25
Italy	179,000,000	259,000,000	44
Soviet Russia.....	447,000,000	579,000,000	30
Japan	95,000,000	232,000,000	144
United States	244,000,000	727,000,000	198

The armaments bill of the world in 1931 is estimated at \$4,500,000,000. The depression was at its depth, charity suffered, schools were stinted, but billions are always on hand to flood the coffers of the "merchants of death."

The percentage of national budgets devoted to paying for past wars, and preparing for the next war tell a ghastly story. In 1931, seventy per cent of France's budget was thus spent, i.e., devoted to armament, pensions, and interest on war debt; England gave sixty-six per cent of her national expenditures as a sacrifice to Mars; while Uncle Sam devoted fifty-nine per cent of the ordinary expenditure of the Federal Government to this sacred purpose: sixteen per cent for armament, nineteen per cent for pensions, and twenty-four per cent for interest on war debts. War is literally the Old Man of the Sea around the neck of Sinbad world.

The author of this article is not a hysterical pacifist. He realizes the need of adequate defense, and perceives the impossibility of complete disarmament, at least in our generation. But he puts down a few simple planks for a platform, "pedantic" and "soft-headed" though they be.

1. To permit the uncontrolled manufacture and indiscriminate sale of armament is a menace to world peace. The business should either be nationalized or most rigidly supervised. The international traffic in armaments should be regulated by a non-partisan board.

2. Private profit must be divorced from war. Senator Nye's proposal to confiscate war profits is reasonable. Draft capital, as well as the man power of a nation. Wage war through a capital levy, and not through imposing a yoke of debt upon future generations.

3. A stabilization and limitation of armaments is the greatest of present international needs. But as long as the vested interests which thrive on the traffic keep their grip upon a section of our press and politicians, disarmament conferences must fail. Again, Admirals and Generals are not the best advisers on armament control. One would scarcely summon a Mahometan to a *prise d'habit*.

4. Objections are raised: "Armaments are but a symptom. Nationalistic rancor and imperialistic greed are the root causes of war." I answer: Nationalism and Imperialism are prime causes of war. But divorce private profit from war, and one main incentive to jingoism and militarism is removed. Much of our patriotism is patriotism for profit.

5. In conclusion, I do not think that Uncle Sam need arm himself to the teeth to "protect our interests in Manchuria" and to "protect the Open Door" in China. I have scant sympathy with Japanese jingoism, but I see much on Japan's side in the Far East. Why should a growing nation be bottled up on largely sterile islands?

Why should the white race monopolize mostly vacant Australia? Japan needs desperately the Chinese market, we need it scarcely at all. Even in the halcyon days of 1929, but six per cent of American business was foreign trade, and of this the Chinese market was but a fraction. The very interests which conjure up the Japanese menace help to arm Japan.

One final and vital word. We pray this month for "The Missions in the Far East." Let Japan and Russia clash, let Russia, with our financial and perhaps naval support, triumph, and what then? A tide of atheistic Communism will sweep over China, and deluge the Far East. Even today propaganda from Moscow is a growing menace in the Orient. It is time for us to ask a vital question: "Which do we prefer, oil in Manchuria, or the Far Eastern Missions? The Salvation of the East, or the Open Door?" At least the pagan Mikado gives freedom, and even protection, to the Catholic missionaries toiling beneath his flag. The godless Soviet plunders and martyrs them. I have no enthusiasm for an alliance with Nero, even to protect the "Open Door." Let us defend our own shores and colonies. Let us not plunge into the Chinese maelstrom to aid the work of anti-Christ, and fill the coffers of the "Merchants of Death."

Should We Stop Relief?

GERHARD HIRSCHFELD

PRESIDENT ROOSEVELT made it unanimous when he spoke of the waste of human resources as the most irresponsible and at the same time most unjustified waste. Just how unanimous this conception of relief is, may be seen from the fact that even the election campaign, which respected few things, stopped its aggressive tactics and warning or alarming gestures before the necessity of relief, though attacking methods of distribution. Nobody wanted to go on record against one of the most successful government measures, nor is there glory to be found in carrying on a heavy-armed campaign against undernourished children or shabbily dressed starving women and unemployed men.

There is one voice, though, which is disturbing the silence wrapped around the relief issue. Strangely enough, it comes from the same quarters where relief activity has originated—from the Government—that is, from the Treasury. It enumerates all governmental expenditures during the first quarter of the fiscal year, and it says that of each and every dollar:

25 cents went for relief
24 " " " public works
10 " " " Agricultural Adjustment Administration
9 " " " veterans
9 " " " national defense
8 " " " debt service
7 " " " administration costs
8 " " " other expenses

In other words, considerably more than one-half of the ordinary and extraordinary budget of the Government is made up of relief items, be that relief for the unemployed, or the farmer, or the veterans.

Here, then, are two voices, both emanating from the Government itself. Everybody will agree with the President's words on relief; and everybody who has a budget of his own, no matter how small, will agree that no enterprise can exist for any length of time which spends over half its income on things outside its own realm. Besides, it may be well to remember that, while the Government is spending the billions, these tremendous amounts of money are being collected with the right hand, and handed out with the left. Hence, whatever the Government is doing with them does not depend in the final analysis upon the Government's or the President's attitude toward an emergency such as relief, not even upon the urgency of such emergency, but clearly upon the ability of the nation's economic resources to produce the funds. If the latter is affected by the relief measures of the Government—as it clearly is—there will come a time when the recipients of relief, the Government, and the nation as a whole will feel the bitter consequences.

Obviously, to talk convincingly about relief, one must choose one's approach. As a social need of real urgency it cannot be either argued or doubted. As an economic measure it is open to severe criticism. They do not go together. One handicaps the other. And relief requirements will invariably be at their peak when the ability of the nation to meet these requirements is at its lowest. The most confusing element, however, seems to be the position of the Government, which has assumed a new role, in relief as much as in agriculture, or industry, or banking, or a number of other branches. This new role leads to particularly important consequences as regards relief because without the enormous relief expenditures indicated above, we could have a balanced budget, renewed confidence in government finances, reduced taxes, and a stable currency, to mention only a few of the advantages that would come to us if we did not face the trying problem of relief.

But whatever the Government has done, I do not believe that it has so far produced any remedy for the plight of millions of unfortunate people. What it has done is to assume obligations which formerly had been shouldered by other branches of our national economy. It was forced to, because business, due to its slump in 1929 and successive years, had not only caused the social plight by reduced employment, wages, profits, but it has now for a number of years been unable to care for the army of unemployed and their families. This emergency could be met only by the Government.

This very short outline may serve to remind us that both relief and expenditures to meet it are a product of the emergency. We may go a step further and say that the emergency is one and can be called one only so long as business is unable to meet its normal functions and obligations. It is clear, then, that one cannot talk about relief as one can about the machine age or scientific progress. The former is definitely a consequence of business fluctuations; the latter, definitely milestones on the path of civilization. Is it not logical, then, to deduce that one should never mention relief without thinking of business;

that one should never advise definite adjustments for millions of unemployed without thoroughly searching the possibility for business to meet and to assume age-old obligations?

The obvious logic to which such thought leads is the futility of any attempt to make relief an issue. If a man has made a million dollars, and has lost it again, it is one way to say, "Pity the poor man." And it is another way, and testifies to a better and deeper understanding to say: "If this man has courage enough to hold his ability and his nerves together, he may make for himself another million dollars." So with relief. This country for centuries had not known relief on so large a scale. Now, with a five-year-old depression behind us and uncertainty ahead of us, relief is the picture that overwhelms every other consideration, local or national.

Perhaps relief, or rather the need for relief, is here to stay. To judge from the experiences of European countries, social insurance, incorporating a variety of protection in case of sickness, death, maternity, unemployment, old age, has not been much of a success. In every case, including Germany and Great Britain, it has turned out to be too great a burden on the Treasury, on the employers as well as the employes. The reason for the predominantly social measure and for its failure from the economic point of view was possibly that business was not allowed to solve the relief problem in its own way. It may be true that business would have utterly failed; at any rate, ever since the War, governments in Europe took things into their own hands, and ever since business lost its pre-War freedom.

One cannot help but regret that things with regard to relief are shaping up in about the same manner in the United States. The Federal Government is forced by the emergency to spend billions upon billions of dollars for relief. And business has amply deserved to be deprived of its freedom at least during the period of emergency. So far, there will be wide agreement.

But it seems an entirely different trend that drifts into making this relief arrangement a permanent affair. Undoubtedly the Government can cope with it only at the price of a tremendous indebtedness, whereas business, by the simple means of building up its productive capacity, employment, wages, and buying power can do away with relief through forestalling it. Hence it is, now that signs of recovery are on the horizon, possibly the most important thing for the Government to turn away from the temptation of caring permanently for four or five million people, and to give business at least an opportunity to play its old self.

Of course, it would be irresponsible simply to stop relief payments and hope for the best. Nevertheless, one would like to see a realization in the position of the Government that as business goes up, relief must go down. One would like to see the Government make an attempt to get away from relief. Instead, we read that from now on less money will be handed out in cash to the unemployed, and larger funds will be pumped into public works. This, indeed, is the more expensive type of

relief expenditures because in addition to relief payments money goes into materials, overhead, purchases. It may help business, but the taxation which sooner or later must cover these expenditures will be of no help.

One of the most effective steps that (in the opinion of this writer) could be taken to bridge the social aim and the economic limitations of relief, would be to awaken the business man to his responsibility. When it comes to relief, business is the culprit, and the debtor. As it is, the business man knows that he is the one who has to pay in the end. This knowledge and anticipation of increased taxes is an obstacle in the present phase of recovery that looms large indeed.

Since relief cannot now be dropped like a hot cake, and since business will have to pay for it anyway, no matter what the form, the question arises just why the Government is sitting in between the two chairs? In an emergency, its authority is unquestionably needed. When the emergency lifts its heavy veil, it is time for the Government to step aside. Then it is time for the business man to consider that with so many men re-employed, he would save so much in taxes. In other words, it would be possible to imagine a law according to which a certain

amount of re-employment entitles the employer to a certain tax refund. This was, not without success, tried in Germany under the von Papen regime.

Such or a similar scheme would have two considerable advantages. First, the Government's sometimes dangerous authority and generous spending capacity would be reduced, as regards relief, to the role of an arbiter, with very little if any autocratic power involved. Secondly, business would be hooked up with relief; its attitude toward relief (through re-employment) would have a direct bearing upon its costliness. If business chose to be farsighted, went ahead with its production plans, with financing, with machine replacement, and with other things, it need not worry about relief, about the budget, or the currency, or inflation, or taxes. This is as it should be. If business has its house in order, there is no need for relief. Let business, then, eat its own soup. With things as they are, however, business is blaming the Government, the Government is blaming business, while those on the receiving end of relief are dissatisfied with both. Let the Government, therefore, relinquish its proud place as the breadwinner of the nation instead of letting it advance on grounds that have proved fallacious.

Sociology

Back to the Old Deal!

PAUL L. BLAKELY, S.J.

ACCORDING to an Associated Press dispatch, William Green, President of the American Federation of Labor, sat in his office as the sun went down on November 17, and "pondered the meaning of the new alignment." When so busy a man as Mr. Green sits to ponder, matters of moment are in movement.

And they were; for the alignment which caused Mr. Green to ponder was the juncture of the forces headed severally by Henry I. Harriman, president of the United States Chamber of Commerce, and Donald Richberg, chief adviser to President Roosevelt. A special article in the *New York Times* for November 18 alleges that on the previous day, through the ministry of Mr. Richberg, the Administration had bestowed a blessing with bell, book, and candle, upon a project undertaken by the Chamber. In acknowledgment, the Chamber, through Mr. Harriman, culled the choicest blossoms from its garden of good will, and laid them at the feet of Mr. Roosevelt.

As he pondered, it occurred to Mr. Green that no later than November 1, the Chamber had stated that the attitude of organized labor toward recovery was "obstructive and selfish." It next occurred to him that in rebuttal he had arraigned the Chamber on the guilt of both adjectives. Somewhat later in the course of his ponderings, it occurred to him that a glance at the roster of Mr. Harriman's principal assistants might throw a clearer light upon the inner meaning of this wedding of the Administration, as far as it is represented by Mr. Richberg, with the Chamber.

The chairman of the Committee, appointed by Mr. Harriman, is Silas H. Strawn, a well-known corporation lawyer from Chicago. The members are Charles E. Bockus, president of the Clinchfield Coal Co., Robert V. Fleming, president of the Riggs National Bank, of Washington, William F. Gephart, vice president of the First National Bank of St. Louis, P. W. Litchfield, president of the Goodyear Tire & Rubber Co., William L. Sweet, treasurer of the Rumford Chemical Works, and Harper Sibley, owner and manager of the agricultural development known as Sibley Farms, at Sibley, Ill. Mr. Green concluded, daringly, that the rights of the workers would hardly be uppermost in the mind of this Committee. He swiveled to his desk, and wrote this comment for the press.

Cooperation by labor with the United States Chamber of Commerce is impossible because of that body's consistent and characteristic opposition to every progressive labor measure, including Section 7a of the National Recovery Act.

Mr. Harriman might have retorted that no one had asked labor to cooperate. Agriculture was invited in to dine with the white folks, and organized labor left standing at the kitchen door, cap humbly in hand. But retorts are not important. What is of importance here is the use Mr. Richberg will make of his new allies—and they of him.

It is quite possible, of course, that he may smooth out the differences between the ideals of the Administration, as expressed by the Recovery Act, and the purposes of the Chamber. But it is not at all probable that he

can do this without edging away from the New and back to the Old Deal. For the Recovery Act, along with many formal statements issued by the Administration, recognizes that by his nature man has certain inherent rights. Among them are the right to acquire and hold property, the right to a living wage, the right to stop work as a protest against unjust conditions, the right to join his fellows in a free union, the right to bargain collectively, and, finally, the right to call on the coercive power of the State, should his own efforts fail, to enforce these rights.

But Mr. Richberg admits none of these rights. In fact, he denies the existence of natural rights. What the rest of us, following the Virginia Bill of Rights, the Declaration of Independence, and other American texts (to restrict the citations to this country) customarily style "rights," are, in Mr. Richberg's philosophy, mere concessions which the Government may modify and, presumably, revoke. But to avoid travesty, let Mr. Richberg speak for himself. In an interview, published in the *New York Times Magazine* (November 18, 1934) he says:

The rights of property did not come by nature, they were created by law. If it were not for law there could be no inheritance, for instance; there would be no way of passing on property. Every single right and protection the individual has in our society has been created legally. . . . There is nothing static in our life. (Italics mine.)

I do not marvel that Mr. Green fell into a spell of pondering when he learned of the alliance of the Administration with the Chamber of Commerce. Most of us will imitate Mr. Green, after witnessing Mr. Richberg's airy dismissal of the doctrine of natural rights.

For if all rights (Mr. Richberg is at pains to allow for no exception) are purely legal creations, then no man may defend his life against a thug, or his property against a thief, without permission of the legislature. Similarly, the worker is entitled to a living wage in return for honest and competent labor only when and if some Huey Long legislature admits his title. In this sense alone may we speak of the "right" to strike, to bargain collectively, to form a union, or to hold as our own a little home. In reality, we have no right; at most, we use a permission "created legally." Unless, then, the legislature acts positively through a creative act, no man has a right to life, liberty, property, or the pursuit of happiness.

Another aspect of Mr. Richberg's bizarre doctrine must be considered. Should Congress or the legislatures forbid workers to form unions, or to strike, no rights would be violated, but certain "rights" would be created. Statutes could be properly enacted under which a corporation, the United States Steel Corporation, for example, or the Pennsylvania coal operators, could report to the civil authorities for trial and punishment any worker who joined a union, or advised his fellows to strike for a wage equal to a living wage. In that case, the corporations would exercise a "right" created for them by the legislature.

But the workers would have no protection and no redress. For "every single right and protection the individual has in our society has been created legally."

In the case under discussion, no right or protection has been "created legally" for the worker, and, according to Mr. Richberg, it is impossible to assume the existence of a natural right. Therefore, the worker has no right of any kind, and in consequence, no claim for protection or redress.

It would be easy to spin out other utterly absurd consequences of Mr. Richberg's utterly absurd doctrine on natural rights.

Objection may be raised that what Mr. Richberg had in mind was the *protection* which in civilized countries the law guarantees natural rights and their exercise. Since Mr. Richberg drew no such distinction, we are hardly at liberty to draw it, but must assume that when he stated plainly, "every single right . . . has been created legally," he meant what he said. Had he meant something else, he could have guarded himself by pointing out the distinction, surely not very subtle, between a right and the means by which society strives to protect it. Mr. Richberg's right to exist in peace and to hold his property unmolested is safeguarded by the statutes against theft, assault, and murder, but it is not created by them. It would exist (although Mr. Richberg is compelled by his philosophy to deny my conclusion) even were these statutes repealed over night. For *lex propter ius, non ius propter legem*: the statute is contingent upon the existence of a right, not the right on the existence of a statute.

If Mr. Richberg's purpose is to edge back, in company with the Chamber of Commerce, to the Old Deal under which the laissez-faire system scoured the worker, he could have chosen no better carrier than the doctrine that human beings have no natural rights, but only concessions registered by a regimenting State. In God's Name, let us suffer no official to act upon that damnable doctrine, hateful to men who love justice, but the shield of political and of industrial tyrants. It cannot possibly lead us back to economic recovery, for it is an outrage upon that human dignity, which, as Leo XIII has finely written, God Himself treats with reverence.

THE WISE

"Justice!" cry the living:
Unknowingly they plead.
How wise the dead perceiving
In mercy all their need!

"Nature!" breathes the worldling,
Heart-raptured by a rose
That fellows John in sharing
The Bosomer's repose.

"Beauty!" sighs the poet;
Yet waits on lover's will
To word the loved whose beauty
Makes goodness visible.

"Truth! The Light!" Nay, Böhme,
The sheen on cupboard delph.
His Spouse—to you the harlot—
Alone reflects Himself.

FRANCIS CARLIN.

Education**Character in the Catholic Schools**

EUGENE A. PAULIN, S.M., PH.D.

AT times such as these when the stress of economic conditions makes men scrutinize every expense, it may be opportune to discuss the Catholic school system, to justify its existence, and its demand upon the resources of Catholics.

Our schools owe their existence, separate from the public system, to the well-established conviction that true education, in particular character education, is impossible without religion. The founders of the Republic were of the same opinion, as the first schools in America were all religious schools. The constant warfare between the various sects, however, led Horace Mann, against his better judgment, to propose the present secular system. This was about the year 1840. Protestantism, of course, continued to exercise its influence in various parts of the country, and the present "neutral" spirit is the result of a gradual disappearance of religion, especially from the large centers, due to the increase of non-Christian elements as well as to the general growth of indifferentism.

The principle underlying the Catholic school system, therefore, far from being un-American, goes back to the very beginning of the Republic. Education, to be worthy of the name, must appeal to man in his entirety, it must include the physical, the intellectual, and the moral. If any element is missing, the want will inevitably be felt. The body and the mind may receive their due in the public schools, but how about the soul? What can really be done there in the matter of character formation?

The Tenth Yearbook of the Department of Superintendence, published in 1932 on the subject of character education, gives us an insight into the condition of affairs from their own viewpoint. After reviewing the various objectives of character education, and pointing out the weakness or incompleteness of each, the Commission embodies its ideal in the following statement: "The objective remains the discovery or creation of a way of living which conserves and produces as many values as possible for as many persons as possible over as long a time as possible. Character education is the facilitation of this way of life" (p. 59). Further: "To look into the meaning of the civilization and culture that lie behind, and to gather the essence of past contributions into a new integration, shaped to modern social needs, is the creative opportunity of the educator" (p. 59). Such a program can be of but little help in so arduous a task. Everything is left as indefinite as possible; the teacher is set adrift in a sea of verbiage, without a star or a compass to guide him, without a rudder to direct his course, without an anchor to assure a safe mooring.

Some years ago I attended a course in school administration at the University of Chicago. The class was composed largely of superintendents and principals. The professor posed the question: "What is your attitude towards teachers who cheat at examinations?" A super-

intendent of a large eastern city replied: "Well, I think it is simply the case of the Negro and the watermelon. It all depends upon whether you are caught." Last February, I attended the meeting of the Superintendents in Cleveland as member of a committee on teacher training. After discussing many phases of the subject, one of the members wishing to get at the heart of the problem, put this pointed question: "It has been stated that most of the difficulties in the classroom originate not in the subject taught, but in the emotions and passions of the child. And what are we really doing in the matter of training these? As far as I am concerned I do not admit any one into my corps of teachers unless he or she is affiliated with some church." The chairman immediately called him to order inasmuch as the word *church* is officially taboo in the public-school system. This gave me a cue, and I pointed out that it was this question precisely which furnished the plane of cleavage between the public system and our own; that so convinced were we Catholics of the impossibility of forming character without religion, that we were willing at great sacrifices to go our own way and have our own system.

The Catholic school system, then, is based on the principle that education in the true sense of the word is impossible without religion. This has been the contention of the Hierarchy from the beginning. Bishop Hughes, in all his utterances on the school question, maintained that it was essential that the Catholic religion should be taught to Catholic children in the school; and since this was impossible in the public schools as constituted at the time, it was imperative for Catholics to establish schools of their own.

Pope Pius XI, in his admirable Encyclical on Education, states definitely:

The so-called "neutral" or "lay" school from which religion is excluded, is contrary to the fundamental principles of education. Such a school, moreover, cannot exist in practice; it is bound to become irreligious. . . For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church: so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety." If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.

The truth of this last statement is borne out by the recent book, "Crucifying Christ in Our Colleges," by Dan Gilbert. In collaboration with students of four State universities, Mr. Gilbert makes disclosures that are truly appalling.

The mission of the Catholic school, then, is to bring

children to God, and unless it succeed in this it is a miserable failure. It matters not how many athletic trophies the pupils capture, or how many scholarships they win, or how brilliantly they shine later on as students or as citizens. If they are not sincere Catholics, the mission of the Catholic school has not been accomplished. "The Catholic Way in Education," by the Rev. William J. McGucken, S.J., contains much food for thought along the lines suggested, particularly the last chapter on the "Catholic Way in Character Education." Here we have a definite program, one that is based on principles as solid as the Church itself, and as eternal as its Founder.

At the basis of every program of character training is found the conviction that the will of man is free. On the one hand, determinism must be rejected, and on the other we must not naively contend that the will is innately and sovereignly all powerful. The theory of determinism, that is, that our actions are completely determined by circumstances over which we have no control, has been refuted time and time again, but never more conclusively than by the recently announced "Principle of Uncertainty," proclaimed by Professor Heisenberg, the winner of the Nobel Prize in Physics in 1932. In this principle he maintains that it is impossible to determine exactly, for example, the position and the velocity of a particle at the same time. We must be willing to sacrifice the exactness of one of these factors in favor of the other, hence it is impossible to foretell where the particle will be at some future time. Now if this uncertainty exists for a material particle, how much more would it exist for a spiritual being such as the human soul? It has been waggishly stated that an astronomer can tell where Jupiter will be tonight at ten o'clock, but will be unable to give the same information concerning his daughter.

The other extreme, namely that to will is to accomplish, is no less false, and has done much harm in the matter of character training. Some were led to believe the task easy, but gave up the attempt when the struggle became protracted. Our wills are more in the nature of constitutional monarchs: they are constrained to act according to certain laws. These are, briefly: (1) we can control our ideas, but these have little direct influence on our acts; (2) our emotions directly influence our acts; hence, (3) by means of our ideas we can influence our emotions and thus control our acts.

The Catholic system of character formation follows these laws. It instils into the hearts of the pupils the proper sentiments, and thus furnishes them with power which they can take with them for later life. It endeavors to give them a love for honesty, a love for work, a love for purity, and thus leads them to avoid contrary acts. Ideas that are incarnated, put into their very flesh, become potent and effective. In meditating upon the truths of religion, free scope is given to the affections, so that forceful resolutions follow as a matter of course. In this we see the admirable wisdom of the Church, which has built up such a wonderful system, so truly conformable to the nature of man that it evoked the admiration of even non-believers, such as Leibnitz, who spoke of the effective

psychology of the Catholic Church in making its beautiful liturgy impress the souls of the Faithful. This, however, is scarcely to be wondered at inasmuch as the Founder of the Church is likewise the Creator of its members, and certainly knows the human soul and the organic laws He put into it. He became incarnate to be a living breathing ideal. He gave us His Mother and the Saints as models upon which we can fashion our lives. Not only has Christ marked out the way to Heaven, but He has left us effective aids in reaching this goal by means of prayer and the Sacraments.

Furthermore the Catholic Church entrusts the education of her children, in the vast majority of cases, to Religious, to priests, Brothers and Sisters, who endeavor by their lives of renunciation to become worthy means of conducting children to Christ and to be themselves the exemplification of what they teach.

Can the value of such a system be really called in question? Can Catholics consider any sacrifice too great to maintain it?

With Script and Staff

THE Papal Secretary of State, and Legate to the International Eucharistic Congress in Buenos Aires, returned from that city to Rome on November 3. His memory was still glowing from the glory of this event. Writing his impressions for the *Osservatore Romano*, the Legate noted the extraordinary respect which had been shown upon this occasion to the Holy See in the person of its official representative. He had been particularly impressed by the fact that even in the so-called Communist quarters of Buenos Aires, where one would naturally expect a cold reception, the crowds gathered around him in reverence, and mothers held up their little ones for his blessing, just as everywhere else in the city.

He was also struck with the universal desire for peace which the Congress appeared to symbolize: that longing to be freed from strife which was all the more poignant for being so near the seat of a fratricidal war. The message of Buenos Aires to the world was, he said, particularly a social message. His words whereby he summed up his ideas on this point indicate how the social significance of the Holy Eucharist is coming to be recognized by the Catholic world:

Three precious and significant considerations may be alleged as the fruit of the memorable days of the Congress:

The Holy Eucharist, hidden element in the Church's life: Divine gift to humanity in need of grace.

The Papacy, symbol and guarantee of the unity of the Church: Divine gift to humanity in need of light and guidance.

Brotherhood in Christ, fundamental social law in the nations and between the nations (*nei popoli e fra i popoli*): sole path to true peace.

Again I am reminded of the fact that that good old companion-in-arms, that little work so clear and solid within its own limits: the Baltimore Catechism, indicates in so remote and merely implicit a fashion, if it indicates

at all, the great fact of this "fundamental social law," this "brotherhood in Christ" amongst all peoples. And again I ask: if we expect to arouse millions of Catholics to acts of heroism and to lives of sacrifice upon the basis of this fundamental social law, is it not necessary that it be taught, in some form or other, from the very dawn of religious consciousness? For the Communists, who sow strife through the world upon the basis of their fundamental anti-social law of class conflict and hatred, begin to lay the foundations of their ideology in the very cradle.

THE inhabitants of Holland, by nature a placid people, become, so we were taught in our childhood, highly infuriated when tulips are a subject of controversy. Hence a Dutch contention about other matters than tulips takes on a sensational character. Dutch Catholics have recently been arguing about a matter which would not be apt to stir up discussion in this country; yet the mere fact of the discussion is significant, since it shows how seriously the social teachings of the Holy See are being taken in the Low Countries of Europe.

To make a long story short, Dr. W. Koenraadt, Dutch Catholic sociologist, has been maintaining, in his criticism of a recent work by Prof. J. A. Veraart on trade associations and trade councils, that Catholic sociologists in pre-War days had already conceived the idea of professional organizations in the sense of "Quadragesimo Anno." His assertion was taken up by the Rev. Cassianus Hentzen, O.F.M., counselor of the Catholic workers' syndicates, who held that the "professional classes" described by the older sociologists, such as Hitze, Pesch, and others were practically all understood as groupings of interests—workers alone, employers alone, etc. The *ordines* or corporations of the Encyclical, however, unite all the members of the same industry or profession, as the "natural groupings" of society. Agreeing with Father Otto von Nell-Breuning, S.J., who is said to have had an active part in the composition of the Encyclical, he held that, in the Papal idea, the "profession is not a federative organization (*Dachorganisation*), lumping together every variety of economic and industrial representation, but exactly the contrary," since it aims chiefly to secure the collaboration of all the members of a given industry for the common good (*Stimmen der Zeit*, October, 1931).

That the older Catholic sociologists, with a few notable exceptions, as La Tour du Pin, did not advance very far towards this conception is explained on the ground that they were too sorely preoccupied with the question of Christian trades-unionism to be able to venture further speculations as to the constitution of society.

FACED by the grim problems rising from unemployment, Catholic industrialists of Flanders (Belgium) met in September at Antwerp to consider resolutely how they could solve their own and their country's difficulties upon the basis of collaboration in the sense of the Encyclical. "Fascism, Bolshevism, National Socialism," said the industrialist Charles M. Verbeke, "have conquered

the masses because each of these systems has managed in its own environment to give a meaning to labor and to put it at the service of a life ideal." And it was "imperative," he added, that the modern industrialist should strive toward a better and more stable economy under the inspiration of the "Quadragesimo Anno."

René Goris, manager of the Beukelaer industries, was particularly explicit in recalling the function of the State, which, he held, was obliged to recognize the workingman's right to obtain employment and actually to obtain it for him. He proposed the following "hierarchy of duties" of the State relative to unemployment:

(1) Relief of distress, by economies. (2) Multiplication of opportunities for work by indirect means (information, employment bureaus, etc.). (3) Direct measures toward the same end, on the basis of voluntary cooperation of the public. (4) Measures that affect personal liberty (restriction of surpluses, of women's work, hours of labor, etc., etc.). (5) Direct creation of public works.

All these we have in the New Deal, save the restriction of women's work, which now looms on the horizon. The Belgians, however, set us an example in their insistence that no resource that can be obtained by voluntary effort be left untried.

THE PILGRIM.

Literature

An Idea Grips the Writer

FRANCIS TALBOT, S.J.

SHUFFLING about some scraps of notes, I chanced upon the torn remnant of a newspaper containing the following bit of sage advice: "His final counsel is summed up in the exhortation: 'Learn to write, and then write of what you know.'" Who offered the exhortation, I do not know; but I do recognize this brief summation as the kernel of my plan in this series of articles on writing. The "learn-to-write" part has already been more or less done with. The "write-what-you-know" warning came up for comment in the last article. It was expressed recently in an observation about dramatists made by Brooks Atkinson that looks banal but is sound: "When a competent craftsman sits down to write, he is likely to select a subject that is familiar to him." The young writer who is neither competent nor a craftsman very often blinds himself to the literary material about him and to the habitual knowledge within him. To write successfully, he strangely believes that he must find some topic that is new to him, probably on the assumption that what is novel to him will be novel to his readers.

It is the familiar that makes literature, and the quest of the young author for his subjects should be in the storehouse of his own mind. The more his mind is packed with ideas, the more pictures he has in the gallery of his imagination, the more echoes of emotion in his soul, the greater number of topics he has for expression and communication. So that, when one wishes to find something to write about, let him turn within himself. If he finds nothing within himself, let him open himself through study, through observation, through experience

so that the vacuum within him may be filled. Then either he will be able to select his subject or his subject will select him.

The specific point which selected me for this article is the question that has been floating about like a blood clot: "What is the genesis of an idea for an article, a plot for a story or novel, a thought for a poem?" Where does the idea or the plot come from, what brings it or suggests it, how does it reveal itself at the very first moment? The question has made me think back about my own work, and has made me examine it curiously. When, precisely, and under what circumstances, and why did the idea for this or the other hundred articles that I have written rise up in my consciousness and grip me so that I wanted to develop it on paper? At what moment did a plot for a story or a play slide into the mental focus? I confess that my recollections are vague, that I cannot put the pin on the exact spot in the stream of consciousness. Nor are there any definite principles and rules to be deduced from the confessions of writers. But it is a question for speculation, and a few observations of matured writers may be enlightening for aspirants.

A sharp distinction must be drawn between what is called creative and non-creative literature. Under creative literature I would include imaginative and emotional pieces cast in the form of short stories, novels, poems, plays, and, in a sense, familiar essays. Under non-creative literature, it is an inadequate nomenclature, I understand thought articles, those which are factual, argumentative, reasoned, expositional, instructional, descriptive, critical, in a word, intellectual. The genesis of each class, it seems to me, is totally different. Toward the end of the last article, in the issue for November 10, I referred to the remote origins of the thought treatises and I hope to say more, quite briefly I trust, on the proximate emergence of the germ idea of this class.

In creative literature, a vital, convincing piece rarely comes from an artificial evocation. A poet who sits himself down, either at a desk or on a porch or by the roadside or on a city street, or who walks himself about, and cruelly forces himself to think of an idea for a poem, will achieve not poetry. Nor will he succeed grandly if he legislates a definite topic for himself, as if he would determine: "I will write a poem on my garden, on the American flag, on Our Lady." He may bludgeon out lines that scan and may tip them with rhymes, but he cannot manufacture sincerity or the inherent qualities of soul that are not cabined by technique.

The idea for a true poem is not mechanically captured; it comes of its own accord, and spontaneously. This is certain, that thinking about a garden or about Our Lady, may lure an idea from the recesses of the soul, that putting one's self in a tranquil or a meditative mood may make one sensitive to an inspiration. But the poem in its first germ is not under the control of the poet. "To create," says Ibsen, "is to set at liberty the daemons who dwell in the secret cells of the mind." H. de Vere Stacpoole had much the same thought when he observed that "all characters and most scenes that are any good

come from the cellars of the mind." And a French critic affirms that the subjects of which we write creative literature are "formed in depths which our mind does not visit."

What I labor to state is this: a poem just comes. A. E. tells of himself: "To me, it was only after long reverie that a song would come as a bird might fly to us out of the vast hollows of the air." In another passage of his "Song and Its Fountains," he relates how a poem would assemble and write itself; and yet, later, he grieved that too often only a phrase or a line would clarify itself of itself. A. E. Housman, in a lecture delivered at Cambridge, related:

I happen to remember distinctly the genesis of the piece which stands last in my first volume. Two of the stanzas came into my head just as they are printed, while I was crossing the corner of Hampstead Heath between the Spaniards Inn and the footpath to Temple Fortune. A third stanza came with a little coaxing after tea. One more was needed, but it did not come: I had to turn to and compose it myself, and that was a laboring business. I wrote it thirteen times, and it was more than a twelvemonth before I got it right.

Housman, in general, concluded that he was "passive and involuntary" in the matter of his poems, and most poets, I judge, would agree with Du Bois Heyward that "his subjects chose him." It would be extravagant and false, however, to contend that the poet, at the moment of his first inspiration, is in a trance or an hypnotic state. I should rather suspect that he is in an acutely awake condition of soul, that his spiritual faculties are throbbing with vigor, that there is a churning of thought and emotion within him, not a turbulent churning, however, but one of slow motion. His senses may be in repose, even lazily benumbed; then the poem rises wholly from the secret cells. Or his senses may be nervously alert and ravenously recording impressions: then the poem has its origins from without, and is evolved through the inner processes of the soul.

The genesis of a poem is simply this: a mental click. What makes the click is beyond my powers of determination. It may be something seen, something read, something heard, something felt, something remembered, but always it must be something experienced emotionally. After the click, the poet becomes curious about the idea, examines it, dandles it, evaluates it, lays it aside, nurses it, and thus creates his poem. I do not recall that much has been written analyzing the mysterious rap which a poem makes on entry into a poet's mind, but there is an interesting chapter on it in Theodore Maynard's "Preface to Poetry" under the heading, "How a Poem Is Made."

There is less of speculation about the origins of novels and short stories. These longer pieces are accumulations more than they are flashes in the mind. Their origins are more easily traced, and most frequently are causations or causative. "It has often been said," Gerald Bullett remarks, "that everyone has at least one novel in him." And then proceeds:

A misleading statement, and more than misleading in its implications. For indeed, there is a sense in which everyone has a

hundred novels in him, just as everyone is potentially a murderer, a bigamist, a thief, a Cabinet Minister. Potentialities are two a penny. Everyone has, of necessity, a unique experience of life; but not one in ten million has the kind of mind that can detect the unique element and communicate a sense of it to others.

Almost every writer whom I have ever met cherishes the idea in his secret soul, I suspect, of writing the novel that is in him. It is a dispensation of a gracious Providence that most of them never "get to it." But they have the idea, and those who actually write novels presumably have the idea; what is the origin of the idea? In a broad sense, for the first or second novel, particularly of the novel of manners, the germ idea is that of the author's own life. I find it difficult to believe that a first or second novel dealing with society is not autobiographical. Such novels, then, in germ are the realization of an author's objective look at himself.

But where, if I may continue to torture the matter, does a novel actually begin? Whence is educed the germ? Bravely generalizing, I would say that the novel almost always begins with a character, or with characters in contrast and conflict, thus forming a situation. Incidental to this is the setting or the locale of the characters. But quite frequently, the novel begins from a series of happenings to which the characters are but incidental. And then, not a few novels have their inception in a theme or a moral or a proposition, which is later worked out through characters and situations and settings. Then again, the embryonic idea for a novel comes from a setting or an historic period or the panorama of a people.

Quite casual was the first conception of Arnold Bennett's masterpiece. As related by Grant Overton:

In the autumn of 1903, when Bennett used to dine frequently in a Paris restaurant, it happened that a fat old woman came in who aroused almost universal merriment by her eccentric behavior. The novelist reflected: "This woman was once young, slim, perhaps beautiful; certainly free from these ridiculous mannerisms. Very probably she is unconscious of her singularities. Her case is a tragedy. One ought to be able to make a heart-rending novel out of a woman such as she." The idea then occurred to him of writing the book which afterwards became "The Old Wives' Tale."

Many similar recitals of how novels had their genesis in characters, in incidents, in a proposition, in a setting, might be adduced, and instructively. One such would be the publisher's note about Ruth Blodgett's "Home Is the Sailor," a novel of which I know nothing:

One day when Louis Bromfield was talking to a group about his own book, "Early Autumn," Miss Blodgett asked him: "Why don't you write a book about New England that shows its more vigorous, less decadent side?" "Why don't you?" replied Bromfield. And Miss Blodgett set out to do just that—to recapture the almost Rabelaisian humor and world-awareness which, in spite of all critics to the contrary, do still exist in New England.

For the poem, which strikes like lightning, for the novel, which grows gently, for the short story of which I shall discourse later, the germ always is inside the author. The young writer, then, seeking for his subjects, must look within but, at the same time, must be sensitive to that from without which draws the germ into his consciousness.

A Review of Current Books

White Man's Burden

TRAINING THE ADOLESCENT. By Raphael C. McCarthy, S.J., Ph.D. Bruce Publishing Company. \$2.00.

THIS book is a master key to the major problems of adolescence. It answers precisely those questions which have been perplexing the majority of educators, sociologists, criminologists, and psychiatrists, to say nothing of parents and pastors. In contrast to the standard works on adolescent psychology it places the chief emphasis on the importance of supernatural motives in the training of youth.

In his opening chapters the author notes the physical development conspicuous in adolescence. Adding that "anxious parents make anxious adolescents," Father McCarthy recommends that the former stress the benefits of health for their children rather than the mischief of disease. "For his reason," he writes, "it would be well if mothers, when they are instructing their daughters of the changes they are to expect at adolescence, would abstain from using the word *sickness*."

In the most transparent, non-scholastic terminology the author discusses "faculties," the will, intelligence, memory, imagination, and the emotions. He believes that the conditions of modern life, promoting over-emotionality, are tending to make us a nation of neurotics. The adolescent, therefore, should be exercised in moderating his anger, regulating his fears, and controlling his affection." He should be discouraged from every kind of exaggerated emotional expression. Otherwise, unbounded self-assertion will be succeeded by extreme bashfulness, exaltation by periods of deep depression. These emotional paradoxes of adolescence make it difficult for the youth to understand his own moods and he needs the sympathetic guidance of an emotionally stabilized adult. It is an immense relief for the individual boy or girl to know that he or she is not unique and that the problems which harass them are the age-old ones of growing into maturity—problems that have been met and mastered on countless occasions.

One of the channels through which the energy and enthusiasm of youth can be directed is that of social organization. Once the boy has emerged from the "gang age," he is eager to form societies and clubs on the high school level. Capacities for leadership begin to manifest themselves. When the leaders are competent and not indisposed to a degree of supervision, the ideal condition is "to allow the students to conduct their own organizations."

Every parent and educator should not only read but study the author's chapter on the sex instinct and its training. Discarding the Freudian hypothesis that sex is the dominant or all-pervasive force in adolescence, Father McCarthy states that this impulse is at the base of much that is fine and beautiful in life. Subordinating the physical functions or experiences that are familiar as gross eroticism, the author points out that the attraction the sexes exert on one another is responsible for fine ideals of chivalry and gallantry, for splendid outpourings of poetry and art, and for the thousand amenities which lend grace and refinement to a cultured social existence. The discussion of sex instruction, its necessity and the safeguards under which it should be communicated, is classic in its clarity, straightforwardness, and exquisite sense of proportion. Not that mere information is enough. Spiritual help, Father McCarthy insists, especially that sought in the Sacraments and persevering prayer, is required to enable youth to translate sex temptations into opportunities for molding as well as enriching character. "There is no better way of doing this," concludes the author, "than by encouraging devotion to the human Christ."

Adolescent athletics, the role of instinct, juvenile delinquency, the characteristic habits and attitudes of youth are other subjects subjected to careful analysis in this highly competent handbook.

JOSEPH FRANCIS THORNING.

Top of the World

TO THE NORTH! By Jeannette Mirsky. The Viking Press. \$3.75. Published September 24.

PAINSTAKING, praiseworthy—probably these two words best sum up the positive note for the outstanding record of polar discovery and exploration embodied in this book. To attempt a work so monumental in its extension and comprehension as Arctic exploration from the earliest times to the present means the wearisome collecting and sifting of existing documents that cannot but be colored by subjective impressions, inaccuracies, sportsmanship, and intense nationalism. The Arctic has always been a no-man's land, and every country has jealously acclaimed its national heroes who have sought fame in its forbidding wastes.

Presenting an unbiased picture on this subject required good judgment and extreme tact, and Miss Mirsky has shown herself possessed of both these qualities. One could wish that the author had expressed decisions and observations of her own in the laborious weaving of documents into a very interesting and readable book. But perhaps she is very wise in refraining from so doing. She groups her characters well and gives them the prominence she thinks they deserve. Personally I think more space could be given to the Wilkins-Eielson flight from Barrow across the Pole, which Alaskan pilots regard as the outstanding of all Polar flights; also in one respect I think that Miss Mirsky is influenced by personality over judgment. She has too much praise for Stefansson and his friendly Arctic. While not ignoring his qualities as a real explorer and writer, Stefansson was a poor leader of men and the way his party of the Karluk was hopelessly split up as well as the resulting death of so many of them shows either great lack of foresight on his part or that the "friendly Arctic" was tragically unfriendly to his own men. To call this a notable achievement seems hardly justified.

Russia and the adventures of Bering and other brave navigators when Russia was a God-fearing country make intensely interesting reading. The British attack on the Arctic, the ill-fated Franklin expeditions, the intrepid Nansen, Amundsen, and a host of others right up to the latest successes and disasters in modern times of flying the Polar regions by airplane and dirigible make Miss Mirsky's book a most valuable addition to any public or private library. The judicious quotations here and there throughout the volume of various scientific observations made by the parties described are of great value to the more scientifically minded readers, particularly to those interested in glaciers and Ice-Age phenomena.

The make-up of the book and its copious illustrations are as worthy of comment as the style and contents. The first chapter gives a good composition of place; it sets the stage clearly and unmistakably where the various actors are to enact their dramas and their tragedies. The earliest recorded voyages of the Greeks, the intrepid Vikings, the search for the Northeast passage to fabled Cathay, the commercialization of the Arctic whale oil, the voyages of Herdson and Baffin are well described. Jeannette Mirsky's style is clear, concise, entertaining. *To the North!* will always rate highly as a valuable reference book. Unlike many reference books it has an added charm; it tells an interesting and very readable story.

BERNARD R. HUBBARD.

De-Freudianization

WISH-HUNTING IN THE UNCONSCIOUS: An Analysis of Psychoanalysis. By Milton Harrington, M.D. The Macmillan Company \$2.50.

ALTHOUGH psychoanalysis does not enjoy the vogue it did a few years ago, it still lingers on in certain quarters. Its baneful influence is particularly evident in the fields of education and of social service. The present volume, therefore, is a timely contribution to the literature that has grown up around the subject of Freudianism. Dr. Harrington is the Psychiatrist at the Institution for Mental Defective Delinquents, Napanoch, N. Y.

The author does not attempt to present psychoanalysis in all its details. He contents himself with expounding the bare essentials of the theory and with explaining the technique of Freudian analysis. He examines the validity of the fundamental assumptions on which the system of Freudianism is built and he finds those assumptions singularly unimpressive. The author's exposition of the theory is lucid, and he substantiates his statements by frequent quotations from Freud and from other psychoanalytic writers.

Dr. Harrington concedes that it is difficult to estimate the practical value of psychoanalysis in the treatment and the prevention of mental diseases. He admits that certain individuals may be helped by the Freudian method and that when they are it is the result of suggestion. (This latter contention would be vigorously rejected by the analysts themselves.) The author's general conclusion is that psychoanalysis is of very little worth in the correction of nervous disorders and of no worth at all in their prevention. The uniform disfavor with which the system has always been regarded by neurologists and psychologists and the fact that it is the rare physician who will send his neurotic patients to an analyst would argue that Freudianism has not proved its value by the success of its treatments.

The author devotes a whole chapter to a consideration of the reasons for the popular acclaim which was accorded psychoanalysis in the recent past. He states that one of the charms of the system is to be found in the fact that it professes to explain practically everything and that in a most dramatic way. The multitude is intrigued because it regards psychoanalysis as so modern and scientific. The sex element adds to the popular appeal of the movement. It is inevitable that a highly saleable commodity should inspire enthusiasm in many salesmen. Dr. Harrington maintains, regretfully, that "there have been a great many vitally interested in building up a belief in psychoanalysis; there have been few who would reap any great personal profit from pulling it down." The consequence has been that the exponents of the system have been much more articulate than its adversaries.

In the last chapter of his book the author offers an alternative to psychoanalysis. He is frankly materialistic in his viewpoint. He proposes to explain mental disorders on a strictly mechanistic basis and to treat them accordingly. This is neither good philosophy nor good psychiatry. The reader may object to some of the references that are made to religion. There is no distinction drawn between the religion that is built up on unhealthy sentiment and a belief that is grounded on reasonable motives and that has God as its Author.

The book is readable and interesting. Even those who have no training in the phraseology of Freudianism or of abnormal psychology can follow the clear explanation of the theory that has received its name from Sigmund Freud and the rather devastating criticisms of that system that are made by Dr. Harrington.

RAPHAEL C. McCARTHY.

Shorter Reviews

AN OUTLINE OF RELIGION. By E. R. Appleton. H. C. Kinsey and Company. \$5.00.

THOUGH readily written and attractively illustrated and seasoned with much interesting comment on men and movements associated with the various world religions, this book falls far short of being either an adequate or an unbiased history. Written by an Anglican, apparently Modernistic, and with sympathies towards Christian Revelation, nevertheless, so far as the Catholic Church is concerned, it echoes such writers as Sir J. G. Frazer, H. G. Wells, G. G. Coulton, and their ilk, and does not hesitate to slur the Church quite copiously. Though professedly a Christian, the author looks for a new religious development resting not so much on dogma as on an artistic and cultural basis, influenced by modern scientific advance. The real scope of the book appears in its concluding chapter where a plea is made for Great Britain,

the British Commonwealth, and the United States of America to stand firmly together in all activities: this to ensure the peace and prosperity of the world.

W. I. L.

NEGRO AMERICANS, WHAT NOW? By James Weldon Johnson. The Viking Press. \$1.25.

THIS is a book by a Negro for Negroes. It is by a famous Negro—one whose writings have won their place in American literature, one of the most many-sided characters of our generation, a man as modest as he is competent. It is for the average man of his race, not the select nor the psychologically curious, but for the ordinary colored man who is now wondering where he is to go when the greatest minds of the white world in whose laps lies the power are so perplexed as to where they are going.

Dr. Johnson answers the question first by eliminating impractical answers: exodus, physical violence, revolution, isolation. The Negro must take his place in our civilization and needs strategy to see how to do it. The Church, education, the press, business, relations with the other race, practical exigencies of politics are then concisely considered, each in that pithy, simple language which is the vintage of a mind ripened by experience. "I have suggested," says the author, "no quick or novel cure-all, for there is none. What I have outlined is a plan for a long, hard campaign." In this campaign, Communism and other isms are apt to be illusory panaceas. Sober judgment will determine the course. And whatever is experienced, "never let us yield ground spiritually."

The Catholic Church is seen by the author as notably worthy of emulation for its disinterestedness and zeal; though like other non-Catholics he sees the "Negro Church" as inseparable from the lot of the race. Though he writes directly for his own, he believes that "probably some white Americans will read" what he has written. Probably they will. At any rate, they should. It will afford them tangible clues to many matters hitherto relegated to the intangible.

J. L. F.

Recent Non-Fiction

THEY BUILT THE WEST. By Glenn Chesney Quiett. This well-illustrated volume tells "of rails and cities" in the Far West. The author has traced convincingly the growth of eight cities—Denver, San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, and Spokane—and the factors (especially railroads) that made for their development. If a town were left off the railroad's main line, its death warrant as a future city was practically signed. Citizens fought vigorously and offered financial and other inducements to persuade the railroad to lay the rails through their town. And the Huntingtons, the Harrimans, and the Hills did not neglect the opportunity. The author has succeeded admirably in compressing into comparatively small space the history of these cities, the railroads, and the men who built the cities and railroads. (Appleton-Century. \$5.00)

SOUTH OF THE SUN. By Russell Owen. What happens behind the scenes on polar expeditions? The New York *Times* correspondent with the first Byrd expedition to the South Pole tells what happened on that one. (His reporting of the exploration won the Pulitzer prize for journalism.) His diary, written at the barrier camp, comprises the greater part of the book, and it competently reports the "rude, primitive, thankless life; interesting, but, oh, how monotonous at times." The mental loneliness and vulgar language were the greatest hardships for him. As the Alaskan dog driver said, "this place makes good men better and bad men worse." Well written and a fascinating human document. Published November 15. (John Day. \$2.50)

SEEING GOD. By William A. Berberich. Spiritual dialogue between Christ and the soul dealing with the art of contemplation. Informative and inspiring reading to unite the Faithful prayerfully with God. (Benziger. \$3.00)

A PRIMER OF PRAYER. By Joseph McSorley, C.S.P. Should

make the holy and important exercise of prayer easy to those of good will. After briefly discussing various methods of prayer, the author takes up its content, points out helps and hindrances to praying satisfactorily and profitably. Principles are clarified by illustrations of different prayer types and forms. There is an especially fine chapter on cultivating recollection. The book should serve as a helpful handbook for those now being trained in practical asceticism through the laymen's retreat movement. (Longmans, Green. \$1.25).

READY ANSWERS IN CANON LAW. By P. J. Lydon. The clergy will find this a helpful manual to meet practical problems growing out of the law of the Church. Familiarity with its contents may also aid the elimination of abuses still found in many sections and churches, obviously because of unfamiliarity with the Code. The value of the volume is enhanced by the introduction of considerable dogmatic and moral information, by copious references on specialized questions, by a splendid general index, and a preliminary arrangement of topics according to the different books of the Code. The author also includes a number of practical marriage-case solutions and letters exemplifying the mode of dealing with the Roman Congregations. (Benziger. \$4.00)

G.K.'S MISCELLANY. On October 11, the five-hundredth issue of *G. K.'s Weekly* was published. From the 500 issues a compiler has skimmed the cream: poems, stories, essays, cartoons. They are a vastly entertaining lot, although in themselves not directly definitive of Distributism. Chesterton writes the introduction and is well represented among the contents, as are Maurice Baring, Hilaire Belloc, Walter de la Mare, G. C. Heseltine, Gregory Macdonald, and others. (London: Rich and Cowan. 7/6)

CATHOLIC EVIDENCE TRAINING OUTLINES. By Maisie Ward and F. J. Sheed. A handbook primarily designed to be used in the training of Catholic Evidence Guild members for street-corner preaching, but so constructed as to be of interest to every layman. Contains a brief of dogmas, consisting of an outline of the subject, a list of books for supplementary reading, and a sample of the questions asked by the street-corner crowd. This is a revised edition designed to meet the needs of a crowd which, the authors say, is no longer inclined to be controversial, but apathetic. (Sheed and Ward. \$1.00)

GOD AND HIS INFINITE PERFECTIONS. By Abbé Demurger. Preachers will find an abundance of useful sermon material and the zealous laity a wealth of informational and devotional theological reading in this translation. The author makes his volume practical and attractive by including the manifestations of Divine perfection in the external world, particularly in the supernatural order. (Benziger. \$2.75)

MY MOTHER. By Daniel A. Lord. Quietly devout, extremely capable, home-loving, attached to her friends, and fond of the theater, Jane Langdon Lord had a fund of wisdom and good sense such as many an educator might envy. That the American scene is not necessarily detrimental to a beautiful and thoroughly Catholic life is proved by this biography. Her son thinks that you will like his mother. You are sure to. (Queen's Work. \$2.50)

FROM GALILEO TO COSMIC RAYS. By Harvey Brace Lemon. A new and highly entertaining look at physics written with gusto and intended for intellectually curious adults. There are clever drawings and even stereoscopic pictures. The author keeps close to life with homely illustrations, historical background, and a lucid style. Moreover, he doesn't believe that the scientific method solves all of life's problems. His approach to the kinetic theory of heat, after Mechanics, is especially well done. (University of Chicago Press. \$5.00)

PERMIT ME VOYAGE. By James Agee. A "first book" in the Yale Series of Younger Poets, made up of not particularly good lyrics, some abstruse sonnets, a strong chorale, and a splendid narrative—which echoes the ancient pagan absorption in Nature's fertility. The young man's work is at best virile in expression, fresh in imagery, and highly promising. (Yale University Press. \$2.00)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Help for Mexico

To the Editor of AMERICA:

If few of us can be of material assistance to our persecuted and suffering Catholic brethren in Mexico, all of us at least can daily lend them spiritual assistance. On looking for prayers for Mexico in the Raccolta, I came across the following prayer and ejaculation, both indulged by the Apostolic See. Since Our Lady of Guadalupe is chosen and consecrated Patroness of Mexico, what better could we do than daily supplicate God in her name for those children of hers now suffering what she suffered beneath the Cross? I wonder if our 63,885 Sisters in the classroom couldn't have their "1,750,000 little Jimmies and Mary Janes" offer up these or other prayers each morn for Mexico?

Prayer.

Our Lady of Guadalupe, Mystical Rose, intercede for the Church, protect the Sovereign Pontiff, help all those who call on thee in their necessities, and be always the ever-Virgin Mary, Mother of the one true God; and obtain for the followers of thy Son the preservation of the Faith, a sweet hope in the trials of life, a burning charity, and the precious gift of final perseverance. Amen.

(Raccolta, 1930 edition, no. 398. Pius X Aud. August 18, 1908: 30 days indulgence each time said.)

Ejaculation.

Our Lady of Guadalupe, pray for us.
(300 days indulgence each time said. Raccolta 1930, no. 382. Pius X. November 9, 1907.)

LAVERNE F. WILHELM, S.J.
Woodstock, Md.

Twentieth Century Will Dance . . .

To the Editor of AMERICA:

I am grateful to the Rev. Laurence K. Patterson, S.J., for succinctly stating my general thesis: "War is inevitable until all men, or a large majority of them, are good Catholics." The Catholic laity have been called upon to share in the hierarchical apostolate and to unite in the peace of Christ to the end that an atmosphere of genuine peace may envelop the world. "But we wish you the peace of Christ," said Pius XI, "not as a sentimental, confused, unwise pacifism, because that only is true peace that comes from God and that bears the essential and indispensable marks and priceless fruits of true peace."

Participation in the apostolate of the hierarchy does not imply compulsory membership in the atheistic League of Nations; nor the indiscriminate and irrational vilification of our American munitions makers; nor the surrender of true and genuine love of country; nor the sacrifice of her best interests. Pacifism was responsible for the destruction of Carthage. A few munitions factories in Poland might have prevented the triple partition of that unhappy country. Calles understands only the language of the bayonet. Modern pacifism, strident and bellicose, is a constant source of irritation to many sincere laborers in the cause of peace. It has resulted only in stirring up suspicion, hatred, discord and economic reprisals among the nations.

I am certainly tainted with millenarism. For the past two years, as a member of the Catholic Evidence Guild, I have been teaching Catholic doctrine on street corners and in the public parks of this city. I shall never live to see the conversion of America to Catholic Christianity. Meanwhile, however, I am not inactive. I am most fortunate in being in the front-line trenches of Catholic Action. In fighting with all my strength against the indifference and atheism of our day, I am convinced that I am cooperating with other cadets in the Church Militant, in a very

small way, of course, in advancing the only comprehensive program of world peace that has any likelihood of success.

The Catholic Church is the hope of the world. Something more than the mere sniping of munitions makers is demanded of the massed battalions of Catholic Action. I am sure that Father Patterson will agree with me that, if we fail, the twentieth century will dance to the rather vulgar tune of the Third International.

Washington, D. C.

JOHN J. O'CONNOR.

A Left Turn?

To the Editor of AMERICA:

The article, "New Communist Campaign among American Women," by G. M. Godden, in the issue of AMERICA for October 20, is indeed alarming, to say the least. But to my mind, the facts which Miss Godden exposed, are only a dim, farsighted image of the actual dangers which lie ahead of our own dear country, unless, however, our leaders steer a very different course. Would that there were more writers who knew of these threats and dangers of Communism in all its forms. And would that the slogan, "Beware of Communism," were passed on to our proletariat brethren.

I wonder just how many leaders—religious, educational, civil, commercial and otherwise—of our country realize the ever-increasing possibilities of a wholesale conversion to a modified Karl Marx-Frederick Engels philosophy of life. It is mighty inviting to the individual who is down and out, and there are many who are down and out in the United States. It is strongly appealing to the individual who knows little more than the Name of God, and who believes less, and our public secular education has flooded the market with this type. This Marx-Leninism, of which those 1,200 women who met in Paris are not the first victims, can become irresistibly appealing to the individual who has fed his mind on John Dewey's deification of society.

The Communist has boldly exclaimed to the world that Christianity has served its time in the cycle of evolution; now it is time for a new mode of society to come on the scene—Communism. After a man loses his belief in God and other-worldliness, it is as easy as turning on the wrong switch in a dark room, to accept the left side of the theory of evolution, on which rests Communism in all its forms.

It is, therefore, up to those who are able to inform the less educated brethren of the subtle tactics of the enemy. May we read many more articles like the one written by Miss Godden.

St. Louis, Mo.

A FRIEND OF SOCIETY.

Architectural Dresses

To the Editor of AMERICA:

Architects answering the question, "How shall fat women dress?" may have made good publicity for Bamberger's, but in so doing revealed a common ignorance among architectural designers. I should refer them to Chesterton, who has made a habit of teaching the world that more often than not, truth lies at the opposite extreme from where one inclines to seek it.

No, vertical lines don't make height, and horizontal lines don't make width. The reverse is nearer the truth. If vertical lines effect height, why does Washington Monument, an unprecedented example of the "vertical" idea, look taller now with its recently added series of horizontal scaffoldings? Further, as one observes a skyscraper in its steel-skeleton stage, the horizontal members are more noticeable than the vertical, especially so, of course, if viewed from the ground, close to the base. If, then, horizontal lines do not make height, why does the building appear taller (not to say more interesting) in its steel-skeleton stage, when it is nothing to the eye but horizontals, than after a curtain of stone has been wrapped around its ribs?

Horizontal lines, evenly spaced, work as a ladder for the eye, carrying it up and down. Vertical lines, evenly spaced, carry the eye sideways; keeping it on the ground, so to speak. There are many examples in architecture and elsewhere to prove this; but

even if there were not, the idea is just paradoxical enough to force belief without seeing. Don't get me wrong, I'm not saying a fat woman will appear tall, wearing a dress patterned with horizontal stripes.

El Paso, Tex.

FRANK J. CANTWELL

Live As a Merchant

To the Editor of AMERICA:

Father Toomey's significant satire, "Catholics Protest for Mexico," in the issue of AMERICA for November 3 will undoubtedly stir up comment in regard to the guilt of apathetic Catholics. Therefore it is only fair to state that to my knowledge Catholic laymen are not altogether to blame for our cowardly negligence in the matter of public protest by parades and mass meetings.

A few Sundays ago Baltimore beheld the impressive demonstration of 40,000 Catholics honoring Christ the King and protesting against the crimes committed against the Church in Mexico. In writing to an exiled Mexican priest I informed him of this magnificent spectacle. His answer just received speaks for itself:

Believe me that your words of consolation (i.e., mention of the public protest) have given me strength to go back to fight for Christ's right in my distressed country. Conditions in Mexico are getting worse every day and I had to come temporarily to the States, instead of being in hiding indefinitely in private families. I left the college in the hands of laymen as it was absolutely impossible for us to keep on going under the difficult conditions on the part of the Government. I hope to go back to —— in the near future to live as a "merchant." Even the private houses where a priest says Mass are subject to confiscation!

If only part of the fiction described by Father Toomey were true, what a source of consolation it would be to our persecuted faithful below the Rio Grande.

Ridge, Md.

RICHARD M. McKEON, S.J.

Communism or Catholicism?

To the Editor of AMERICA:

If I remember aright, it was May 15, 1891, that a certain little old man in Rome called Leo XIII wrote a great Encyclical. American Catholics heard it not; or at least they ignored it. Later, another little old man called Pius XI wrote another paper, and he called it "Forty Years After." Again, American Catholics apparently did nothing about it. Forty years after! Forty years after what? Our dear Pope Pius XI ought to have called his writing "Forty Years After—And Still No Action!" Now the point of my note is this. The movies are not the only immoral thing in America. Are not our industrialists immoral? Is not our whole individualistic capitalist system immoral?

I would not have written you had not a certain person written a paper in the issue of AMERICA for October 20, which described the situation in the steel industry. A Catholic, a fervent Catholic, his article stirred me tremendously.

He mentioned the Catholic League for Social Justice. Is that as effective an instrument as he supposes? I am inclined to doubt it. A year or so ago I joined that organization but my activities since that time have been entirely individual and I am inclined to think that for that reason they have proved sterile. Why did the English Fabian Society, and why does it today, have the strong hold on British political life? Because it was an individual movement? Of course not. They had organization—and propaganda! Do we have anything like that in America?

The League for Social Justice is an individualistic movement—a sort of thing I associate with Hooverian Republicanism and not with Catholicism. Why can't we unite and get to work on the social wage? Here in New York City we have a little paper, the *Catholic Worker*, which, in one year has obtained a total circulation of only 40,000. Ten times that number should be sold in New York State alone!

Let those who believe in Catholic Action get behind the *Catholic Worker*; let Labor support with its pennies the *Catholic Worker*;

let priests talk more about social justice, Leo XIII and Pius XI, and advise their people to read the *Catholic Worker*—and then Catholic Action will begin to mean more than a mere series of vocal explosions. 26,000 Communists may convert America to Communism. Why can't a couple of million Catholics copy their methods and sway the multitude toward Christ?

Ridgewood, N. J.

RICHARD L.G. DEVERALL

"Decency Surprises"

To the Editor of AMERICA:

As a subscriber of AMERICA of some years standing, and as a pledged member of the Legion of Decency of Chicago, I was doubly interested in your editorial comment of November 10, entitled "Decency Surprises." And for the moment, may I borrow your own headlines to assure you that, in the context of that column there was embodied for me and many other readers the very greatest "decency surprise" that has been sprung since this campaign began. I was not prepared to find, in the face of certain pictures that have received the imprimatur of Joseph I. Breen and the industry he serves—surely you must admit as his predominant "master"—a somewhat superlative endorsement of his censorship. It bespoke a policy so widely different from that pursued by your very splendid Rev. Father Donnelly in his highly intelligent reviews of pictures last year, and his fairness and appreciation in analyzing them from both the industry and the Catholic standpoint.

We in Chicago take the dictums of the Legion of Decency very seriously and many of us, high-school and elementary teachers in the Chicago public schools, are using the official Chicago Legion list in recommending pictures to our students. It has had the entire endorsement of His Eminence, Cardinal Mundelein, and its classifications are being urged from all Chicago pulpits. On the C list are included the following pictures, among others, bearing the imprimatur of Mr. Breen and "censored" by him since the new code went into effect, July 15, 1934:

- The Girl from Missouri
- The Life of Vergie Winters
- Of Human Bondage
- Doctor Monica
- Hat, Coat and Glove
- One More River
- Madam Du Barry
- Scarlet Empress
- I Have Lived
- The Gay Bride

. . . the esteemed Mr. Joseph I. Breen, who, while handling a difficult . . . but enormously lucrative job with some gratifying results, thanks, I sincerely believe, to the vigilance of the Legion of Decency—is still a long way from successfully serving two masters, or from saving any young souls.

Chicago, Ill.

AGNES A. SMYTH.

[An analysis of the above list shows: one, "I Have Lived," was released more than a year ago, on June 15, 1933;

two, "The Life of Vergie Winters" and "Dr. Monica," were also released before the Breen regime, on June 27 and June 23, 1934, respectively;

four were made before the Breen regime and recalled by him for cleaning and then released: "Of Human Bondage" (released July 20), "The Girl from Missouri" (released August 3), "One More River" (released August 6), and "Madame Dubarry" (released October 15). There is obviously a big difference between those which were made under him and those which were not, but which he attempted to clean up later;

of the other three, "Scarlet Empress" (released September 27) was partly made before his regime began; the evil character of "Hat, Coat and Glove" (released August 27) has been seriously controverted by several priests; and "The Gay Bride" was only recently released and its history is not yet known to us.

Since 200 feature pictures have been certified by Mr. Breen since July 15, and only one or two that have actually been made under his supervision are judged bad, it is considered by this Review that a failure of only one per cent is an excellent record, far better than might have been expected of anyone. That is why this Review stands by its vote of gratitude to Mr. Breen for his ninety-nine-per-cent success. Ed.—AMERICA.]

C h r o n i c l e

Home News.—On November 16, 17, and 18, President Roosevelt enthusiastically inspected the progress of TVA in the Tennessee Valley. On November 18 he asked all communities to take the initiative in fully using their national resources for their own benefit. At Tupelo, Miss., the first city to contract for all its power requirements from TVA, he said what they were doing would be copied in every State. At Birmingham, Ala., he urged citizens to overrule the few obstructionists attempting to block the program there. Observers considered that his speeches marked a changing of the TVA from an experiment to a model for the nation. At Warm Springs, Ga., the President talked with Governors and other officials of five Southeastern States on November 20, urging closer State and Federal cooperation in solving recovery problems. A determined effort by business to cooperate with the Administration and head off unsound legislation was evident. On November 16, the Chamber of Commerce of the United States pledged its cooperation. Donald R. Richberg, executive director of the National Emergency Council, gave his approval of its program, and on November 22 urged a maximum of cooperation by industry and labor, with a minimum of legislative governmental control. RFC district managers were urged on November 19 to give friendly and sympathetic consideration to industry's applications for loans. The American Federation of Labor on November 19, through William Green, expressed skepticism of the "real degree of cooperation" the Administration would receive from industry, pointing to industry's refusal to recognize the "partnership of labor" in the recovery program. On November 21, it was reported that the United States Steel Corporation had proposed recognition of the AFL but no contract with it—this to be agreed to by eighty-five per cent of the steel industry. The AFL rejected this, stating that the employers were still unwilling to accept the principle of majority rule. On November 15, the Federal Communications Commission ordered an investigation of American Telephone and Telegraph's corporate history and financial structure. The Post Office Department on November 15 reported an audited surplus of \$12,161,415.03 for the fiscal year ended June 30, the first surplus since 1919. In a letter to Senator Nye, made public on November 18, Lammot du Pont urged the elimination of excessive wartime earnings and drastic control of munitions exports, but objected to a governmental munitions monopoly. The RFC filed suit on November 19 against General Dawes and the other 4,000 stockholders of the Central Republic Trust Company of Chicago for \$14,000,000 of the \$60,000,000 still unpaid on the two "Dawes loans" aggregating \$80,000,000. The bank was placed in receivership on November 22.

Bishops Protest on Mexico.—On November 16, the Hierarchy in the United States vigorously protested

against the persecution and suppression of religious worship and education in Mexico. Reviewing the persecution, the Bishops said: "We protest with our whole heart and soul against this anti-Christian tyranny, and again call upon all the Faithful in our country to pray that such a reign may cease, and to do everything in their power by word and by act to make the fact of such tyranny known." The statement contained a thinly veiled reprimand to Ambassador Daniels for his expressions of sympathy with the Mexican Government's policies. On the day before, in Mexico City, Attorney-General Portes Gil said that the requisite number of Legislatures had ratified the educational constitutional amendment. In the State of Aguas Calientes, many teachers resigned in protest against the law, and the State Department of Labor blacklisted them to prevent their getting other governmental positions.

British Report on India.—Parliament was opened on November 20 by King George. Immediately, the House of Commons turned to the question of the new Constitution for India, the topic which is to supersede all others during the sessions from now until July. A 350-page report was issued, and this will be the basis of the bill to be presented. The bill, according to Prime Minister MacDonald will contain about 300 clauses. The report was drawn up by a Parliamentary committee consisting of members from all parties and the major groups within the parties. It was approved by a vote of twenty-two to nine, four Laborites and five Conservatives being against the program, the Laborites opposing because the report did not grant India a Dominion status, the Conservatives because it offered too much self-government. The report was in accordance with the 1919 declaration promising a gradual development of self-rule in India. Three round-table conferences, attended by representatives of the diverse Indian parties and races and by Parliamentary committees, and detailed investigations by British committees in India were held since 1919. The preliminary resolutions were offered in the India White Paper, issued in March, 1933. The report now presented to Parliament follows, in general, the recommendations of the White Paper. It envisions a federation of the Provinces and native States, embracing a population of upwards of 350 millions of people. The All-India Government would not enjoy the independence of a Dominion within the British Commonwealth, but would exercise a power of self-determination greater than that hitherto held by an Indian authority. The chief point of departure from the White Paper is that of the electoral procedure for the central legislature. The selection of elected representatives would be indirectly through the provincial legislatures rather than by a direct vote of a qualified electorate. The "safeguards" of British power, as regulated by the White Paper and the report, were many. The Provincial Governors would hold exceptional police powers. The Governor General would control defense, foreign affairs, and finance, and be privileged to intervene for the protection of British commerce in the imposition of trade tariffs.

New German Law.—The fundamental principles of the new German law to replace Roman law were expounded by General Wilhelm Goering. In substance these principles are: whatever is useful to the State is right, whatever harms the State is wrong. Meanwhile, efforts to oust Reichsbishop Mueller continued but without result. Professor Hauer, leader of the Nordic pagan movement, declared that a true German morality demanded the suppression of the Ten Commandments. Cardinal Schulte, Archbishop of Cologne, defended the Catholic Youth Associations and refuted the attacks made upon the Catholic Youth by Baldur von Schirach, Hitler Youth leader. Domestic trade in Germany showed substantial gains. Dr. Hjalmar Schacht's plan for import and export control resulted in Germany's attaining a surplus in her trade balance in October amounting to 16,400,000 marks. An increase in German exports to 365,900,000 marks and a decrease in imports to 340,500,000 marks were reported. Negotiations for a new German-Dutch commercial treaty were said to be under way, and the offer of long-term credits to stimulate business with Russia was revealed.

Belgium's Cabinet.—No sooner had Henri Jaspar presented his Cabinet to the King for confirmation than strong opposition developed. It was pointed out that several of the proposed Ministers were too closely connected with the Société Générale de Belgique, the nation's big banking institution. In face of this opposition King Leopold declined to accept the Cabinet, M. Jaspar withdrew, and Georges Theunis, known as a proponent of monetary stability, was asked to form a Government. On November 16, the King approved the Theunis choices. Surprisingly, the personnel differed hardly at all from the Ministers proposed by M. Jaspar. Emile Francqui, Minister without Portfolio, and Camille Gutt, Minister of Finance, as well as the Premier himself, were publicly known as representatives of the banking interests. The new Government did not need to announce its opposition to devaluation or that it stood for maintaining the parity of the belga. On November 20, a semi-official news agency denied and ridiculed a report that the United States Federal Reserve Board had lent \$25,000,000 to Belgium for the purpose of keeping up the gold standard.

Italy and Austria Consolidate Friendship.—Premier Mussolini and Chancellor Schuschnigg of Austria had two long conferences confirming the policy of close Italo-Austrian understanding on the lines already laid down in previous meetings with the late Chancellor Dollfuss. Satisfaction was expressed with references to the functioning of the Italo-Austro-Hungarian protocols of last March. It was added that these tri-partite agreements were not intended to be exclusive and that they could be extended to the principal neighbors of the Danubian States. Cultural institutions are to be created at Rome and Vienna with a view to promoting cultural relations between Italy and Austria. While he was in Rome, Dr. Schuschnigg visited the Basilica of St. Peter's.

Unofficial reports indicated that negotiations paralleling those at the Quirinal proceeded between Austrian diplomatic representatives and those of the Vatican under the Chancellor's direct observation. These referred to the Concordat between Austria and the Holy See.

Crisis in Chaco War.—Following an intense drive, Paraguay gained important victories over the Bolivians, and captured several strategic forts, including Ballivián, and as many as 10,000 prisoners, putting the rest of the army to a disorderly rout. Previously 7,000 Bolivians had been taken in the Cañada El Carmen sector. Subsequently Bolivia made some slight comeback, but its situation was precarious. Meanwhile the League of Nations Chaco Committee worked unsuccessfully for a truce. It was suggested that the problem be submitted to the World Court, a temporary *modus agendi* being arranged by the South American neighbors of the combatants, Mexico, and, if possible, the United States.

Spanish Cabinet Troubles.—Another minor crisis in the Spanish Cabinet was precipitated on November 17 when Foreign Minister Ibañez and War Minister Hidalgo resigned. The two Cabinet members withdrew after Sr. Gil Robles, leader of the Catholic majority, had criticized them in the Cortes for their failure during September to crush the rising revolution that eventually disturbed the nation in October. The Cabinet crisis was solved when, with the approval of President Alcalá Zamora, Premier Lerroux himself took over the War Ministry and assigned the Foreign Affairs portfolio temporarily to Marine Minister Franco y Rocha.

Egyptian Cabinet Formed.—Following the resignation of Premier Yehia, King Fuad appointed Mohammed Tewfik Nessim Pasha to form a Cabinet. While Premier Nessim was acceptable both to the Egyptian political circles and to the British residency, his Cabinet choices were disappointing, since the Ministers were not party men and rather, as a whole, aged. The Premier dissolved Parliament and suspended the Constitution temporarily, until further determinations could be made as to the Government personnel and the policies to be followed. Confidence in the new Government, however, began to manifest itself, and an atmosphere of quiet greater than that during the past three years spread through the country.

League Anxiety Over Jugoslavia.—Next to the question of the Saar plebiscite and the Chaco warfare, the rising tide of feeling in Jugoslavia against Hungary was causing anxiety in Geneva, particularly to the French. Accusations against the Hungarian Government for complicity in the assassination of King Alexander, though they met with flat denials from Hungarian official sources, were accompanied by the emigration of Hungarian nationals across the Jugoslav border into Hungary. Everything possible was being done by Pierre Laval, French Foreign Minister, to prevent a verbal outbreak at Geneva, which would be particularly embarrassing for the French.

The Saar Plebiscite.—The Saar committee of the League of Nations Council ruled on November 15 that if the Saar voted to remain under the League of Nations, its sovereignty would pass to the League. In the meanwhile, Chancellor Hitler of Germany was reported by French war veterans as stating: "I formally declare that we will accept the result of the plebiscite, whatever it may be." Voters were being brought back to the Saar from the ends of the earth by the German Government, at its own expense, to take part in the election. The weakest point in the situation, from the standpoint of those who did not wish to see the Saar revert to Germany, was the fact that no way had been found to assure the Saarois that there would ever be a second plebiscite, once they voted themselves out of Germany. Such an assurance at present would be resented by Germany.

Arms Control Proposal.—A draft treaty for the control of the manufacture of arms was proposed on November 20 by the United States Government to the disarmament conference in Geneva. Principal points therein were as follows: (1) the contracting Governments assume entire responsibility for control of all armament manufacture; (2) a license is required for the making of aerial or naval armaments; (3) an export license is required for the export of certain categories; (4) a permanent disarmament commission is set up at Geneva, to which reports of manufactures and of licenses issued are to be made; (5) this commission is given ample fact-finding powers. In general, the American plan, which contained nothing very novel over previous proposals, met with a favorable reception, save from Italy, which raised the difficulty that it would encourage small countries to begin manufacturing arms. The Italians preferred an international agency for disseminating public information on arm manufacture. The main alternative plan proposed at Geneva was that of budgetary limitation, unacceptable to the United States.

Deadlock on Naval Ratios.—The British effort to find a compromise on naval ratios that would be satisfactory to Japan and the United States proved futile. Sir John Simon, British Foreign Secretary, had suggested that Japan be accorded full equality with Great Britain and the United States "in principle," but that the Japanese bind themselves not to avail themselves of their right in practice, building only within the limits of the former 5-5-3 ratios. Ambassador Matsudaira has definitely suggested from time to time to Prime Minister MacDonald that the present ratio be changed to 5-4-4, thereby decreasing the American proportion from five to four. Later Rear Admiral Yamamoto announced that his Government would refuse to fix the types of its naval vessels or the size of their guns after the Washington naval treaty was denounced.

French United Front.—Representatives of the Second and Third Internationals met in Paris over the week-end of November 17 in an attempt to bring about a united

front between Socialists and Communists. Nothing very definite came from the negotiations. The Socialists wrote a letter reserving their liberty of action, expressing regret at the failure, and asking for a new effort later on to achieve unity. They asked for "common action on an international plane . . . for the defense of democratic liberties . . . and for a revolutionary battle in those countries where Fascism has suppressed them." Observers saw in this a Socialist effort to retain independence, a bid for equal partnership in any future union, and a refusal to be absorbed by the Communists.

Cardinal Gasparri Dies.—In the evening of November 18, at the age of eight-two, Pietro Cardinal Gasparri passed to his reward after a life of zealous activity for God and the Church. Regarded as one of the most noted prelates in the Catholic Church, a most able diplomat, an authority on canon law, his distinguished career was climaxed by his successful negotiations on behalf of the Lateran Treaty with Premier Mussolini. Appointed Papal Secretary of State by Pope Benedict XV on October 10, 1914, he retained this office until February 10, 1930, under Pope Pius XI. On Wednesday, November 14, having lectured to the world judicial congress on the history of the codification of canon law, the aged prelate was taken sick and his illness developed into pneumonia. Shortly before his death he received the Pope's special blessing.

Atheists Renew Campaign.—On the ground that anti-religious work had been losing ground, the League of Militant Atheists in the Soviet Union issued a call on November 17 for a "Christmas campaign" against religion, to last for two months. Orders were sent out to mobilize the entire network for influencing thought, so as to push back the rising tide of worship. Agencies were ordered to try to prevent workers and collective-farm members from absenting themselves from work on religious holidays and to do missionary work among believers. Anxiety had been aroused at atheist headquarters by reports concerning the revival of religion in the Ivanovo region.

Next week's issue will be our autumn book number and will contain our usual list of good books published during the past year, together with an exceptional wealth of book reviews. An article on the Ambrosian Library, Pope Pius's own, will be contributed by Jane Grate.

"Can Catholic Youth Help Mexico?" is the question asked and answered in practical form next week by Owen P. Mackey. It is timely in view of the aroused interest of young people.

"Whose Chestnuts in Manchuria?" is another very pertinent question, and it will be answered by Bruce Colin MacIvor from a wealth of knowledge of the affairs of the Far East.

In a fantasy of worldwide view John A. Toomey will carry us over the earth in a search for the unexampled power and influence of the Church.